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# The Pacific.

First Pure, then Peaceable; Without Partiality and without Hypocrisy.

WHOLE No. 1588.

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Rev. Henry Ward Beecher.

To the Editors of the Pacific: Your paper occasionally comes to me from an esteemed San Francisco friend, and I read it with pleasure. Among the religious papers, whether published on the Pacific or Atlantic slope, for soundness of doctrine and ability and fairness, I think it compares favorably with any. There are many, otherwise excellent, religious and secular journals that are by no means fair. They often fail wisely to discriminate. They seem to be controlled largely by their predilections or prejudices. In other words, they are either unqualifiedly for or against an object, unmindful of there may be a safe middle ground. I know that the absolute *for or against* idea has intrinsic power, and awakens enthusiasm and admiration by reason of its dash and push; and I must confess to no little sympathy with it. But nevertheless it should be used with caution, and should never be permitted to exclude proper discrimination.

Take the case of the Rev. Henry Ward Beecher. I might say Beecher, as I might Webster, instead of the Hon. Daniel Webster, since no title adds to the dignity or importance of either; as who would think of putting a handle to the name of Demosthenes or Cicero or Shakespeare or any of the mighty men of ancient or modern times? In relation to Mr. Beecher, although by THE PACIFIC his theological position is regarded with distrust, yet its criticisms are evidently governed by a spirit of fairness. This leads me to say a few words concerning Mr. Beecher, which may not be amiss. I am not a clergyman, but a layman; nor am I a professional man.

I am, however, a good listener, whatever else I may lack. Mr. Beecher is not my pastor, but I often hear him preach and speak from the platform, and always with the greatest delight. Whatever the *seeming* in his reported sermons or other addresses, or even in communications from his own pen, I am abundantly satisfied by what he says from his pulpit and in the lecture room, that he believes in his heart that the Bible, from Genesis to Revelation, was divinely inspired; and I am sure that no one has a greater reverence for its sublime teachings than himself. He has made this manifest to my comprehension in so many ways, by speech and manner, that there is no room left for even the shadow of a doubt. The difference between him and other good men is in the interpretation of the Scriptures. Mr. Beecher does not quite follow his father's teaching, nor that of other eminent divines, but he follows the teaching of the Word of God as it is interpreted by his judgment by the Divine Spirit, as he believes; and he has a growing distrust of all creeds as they are formulated, and a growing regard for the ethical teachings of the Bible, and urges such teachings with increasing force and eloquence, the real character of which cannot be conveyed in written form or spoken language, but to be fully understood must be personally witnessed.

In this connection it may be well to refer to the great scandal of which he was the subject. I think no candid person, who is familiar with the testimony as given at the trial, has a doubt of the innocence of Mr. Beecher, judged by the testimony. I have assurance from an undoubted source that immediately after the trial the two most eminent counsel for the plaintiff, as well as the presiding judge, being asked their private opinion as to the guilt or innocence of the defendant, declared unhesitatingly that they believed him to be innocent. But aside from this testimony, I believe him innocent on another ground, which to a close observer of the man and his movements is even more reliable. Frankness is a characteristic of Mr. Beecher. He is no dissembler. His face is a sign of what lies within, and of which in most similar cases, and notably in his case, there can hardly be a mistake. In view of the charges preferred against him, without making a public denial from his pulpit of which I am aware—for Mr. Beecher incidentally, whenever the subject suggests it, to urge upon his hearers, and especially the young, the duty and advantage of chastity—seems wholly inconsistent with the idea of guilt in that respect. Nor is it so much in the language employed as in the manner by which it is conveyed, that a correct judgment may be formed? One of two things, then, is absolutely certain: either that Mr. Beecher is the most consummate hypocrite that ever walked the earth, or he is entirely guiltless of the wicked scandal. Whatever may be thought of Mr. Beecher abroad, there is no question of his popularity at home; for entering into any public assembly in Brooklyn, he is always greeted with universal and long protracted applause, in which the women participate as freely as the men.

Now, Messrs. Editors, Mr. Beecher is no more to me than to you. Indeed, I have not the honor or the pleasure of a personal acquaintance with him, save a formal introduction; and in writing this communication I am moved by no suggestion from any outside quarter, but with the simple desire to present his case to your readers in as favorable a light as the facts will warrant, believing that his influence in the sacred profession, which

he loves better than his life, ought not to be diminished by false ideas concerning his personal character or his theological position. C. A. S.  
Brooklyn, N. Y., August, 1882.

## Letter from Maine.

BY REV. J. C. HOLBROOK, D. D.

PORTLAND, Maine, Aug. 20, 1882. Increasing crowds of summer visitors are seen every year flocking to the State of Maine. And this is not wonderful, as its numerous, cool, healthful and inviting places of resort become known. Over 40,000 pieces of baggage were checked from the Eastern Railroad depot in Boston between June 1st and August 15th this year, besides those from connecting lines. And this is only one of three main lines of ingress to the state.

Old Orchard Beach, famous for its temperance and other camp-meetings and Faith Cure Convention, Mt. Desert and the Rangely Lakes, are all well known. The city of Portland, also, sitting as a queen on the beautiful Casco bay, with its unrivaled harbor, alive with little steamers and yachts, threading their way among its numerous islands, (365 in all) and affording every facility for bathing, fishing and camping, attracts many visitors. From this city, also, may be made, at small expense, many pleasant excursions down the coast and into the interior, as well as to the White Mountains.

One of the most delightful of these excursions I have enjoyed the present week. Taking the cars of the Portland and Ogdensburg Railroad at 8:30 o'clock A. M., a ride of an hour brings one to the foot of Sebago Lake, where a steamer is in waiting to transport him across its length, 14 miles. Its waters are clear as crystal, and its whole expanse, with an average width of 11 miles, is unbroken, except by two islands. This lake forms the source of water supply for the city of Portland, 16 miles distant.

Passing up the lake, there is pointed out the house in which Hawthorne spent a portion of his boyhood, and on the shore a huge mass of rocks rising perpendicularly about 70 feet, and sloping back some 30 feet more, which afforded the material for the celebrated "Images" of the novelist. In these rocks may also be seen at the water's edge the opening, about 4 by 5 feet, into which the boy was wont to sail with his tiny fishing boat, and from whence he could clamber through a passage into the world above again.

The beauties of this lake have been recorded by Whittier in his "Funeral Trio of the Sokobis."

"Around Sebago's lonely lake  
Lingers not a breeze to break  
The mirror which its waters make.

The solemn pines along its shore,  
The first which hang its gray rocks o'er,  
Are painted on its glassy shore.

The sun looked o'er with hazy eye,  
The snowy mountain tops which lie  
Piled coldly up against the sky."

After an hour's sail we reach the head of the lake where the steamer enters the Songo, the crookedest river in existence, which forms the outlet of Long Lake. The distance between the two lakes, in a direct line, is only a little over two miles, but the steamer traverses six miles in following the tortuous course of the stream, making twenty-seven turns towards every point of the compass, the space between the channels often being not more than a rod or two in width; and so narrow is the passage that there is scarcely room for two boats to pass each other. This curious river is thus described by Longfellow:

"Nowhere such a devious stream,  
Save in fancy or in dream,  
Winding slow through bush and brake,  
Links together lake and lake.

"Walled with woods or sandy shelf,  
Ever doubling on itself,  
Flows the stream, so still and slow,  
That it hardly seems to flow.

"Never errant knight of old,  
Lost on woodland or on wild,  
Such a winding path pursued,  
Through the sylvan solitude.

"In the mirror of its tide,  
Tangled thicket on each side,  
Hang united, and between  
Floating cloud of sky serene."

Leaving this "devious stream" by a lock, we enter upon a beautiful sheet of water called the Bay of Naples, from the resemblance of its crescent-shaped western shore to the harbor of that name, where a landing is made at the pretty village of Naples, and from thence, by the short passage of the Chute river, we enter Long Lake. Nine miles more sail on its placid waters brings us to Bridgeton landing, from whence a Concord coach takes the passengers to the village. Changing here to a mountain wagon we skirt for some distance the shore of Highland Lake, one view across which strikingly reminds one of the English Cumberland Lakes, and at the end of nine miles we reach the foot of Mount Pleasant, and following a ravine begin the ascent. When within about a mile of the top, another change of conveyance is made to a lighter wagon, with four horses, and then begins in earnest the climb of the mountain, the road in many places being as nearly perpendicular as would be possible without involving a somersault, backwards! At length the large open and rocky space at the top is reached, and then a glorious view bursts

upon the vision. This mountain stands solitary and alone, so that from its summit the eye sweeps the horizon all around. On one side is the valley of the Sebago and its affluent, with Portland beyond, and glimpses of the Atlantic. On the opposite side towers the whole line of the White Mountain range, with all its several peaks, Jefferson, Adams, etc., Washington overtopping them all. The cone shaped Kearsarge also stands out distinctly, and the four-toothed Chocoma is seen in the distance, and a portion of the Franconia range. Nowhere else have I seen the whole outline of the White Mountains so complete. Fifty lakes and large ponds may be counted, with numerous villages, and among the latter Fireburgh, where Daniel Webster once taught in the academy. Near this village lies in view Lovewell's Pond, where the famous Indian fight occurred in 1725.

The clear, moonlight evening spent upon the mountain top will long be remembered. But the crowning joy of the visit—and it will be "a joy forever"—was the glorious sunset and sunrise as seen from this lofty pinnacle. It would well repay one for a long and toilsome journey, were it necessary to secure it. Just before the orb of day made his appearance in the morning, all around the mountain, on every side appeared to be a vast sea, with here and there an island breaking the surface. The fog rising from the lakes, ponds, streams and marshes render the illusion complete, and we could hardly persuade ourselves that we were not surrounded by water. But soon the sun began to rise above the horizon and the distant mountain tops, while the light slowly crept down into the valleys, and then the fog dispersed and every object became distinct, and the illusion was dissipated.

Reluctantly we left the delightful spot and turned our faces homeward; but the remembrance of this trip will long linger in the mind. I know of no other jaunt more enjoyable than this and at the same time so economical. Tickets for the trip from Portland to the top of the mountain and return cost only five dollars, and board is furnished at the excellent hotel upon the summit for nine dollars per week. Whoever visits Portland in the summer should not fail to make the excursion via Sebago Lake and Songo River and Mount Pleasant, and spend at least one night upon the top, or, if he can, several days.

## What the Singing Leader Said to the Sunday-school.

BY ERLE DOUGLAS.

DEAR SCHOLARS: I am so glad to see you all back again in your old places. We have missed you during vacation. We hope now that, although you may be sorry because your pleasant holidays are over, you will rejoice at being with us once more. As you speak to your classmates, and look across the chairs to smile welcome and greetings to those whom you have not seen since school closed, what thoughts fill each mind?

Are you thinking of anything in particular? I hope so. Besides being glad to get back among friends, is there not a feeling that Sunday-school is a very pleasant place? In the country Sunday is often a dreary day when there is no church for miles and miles around.

So we hope that you have returned to us full of good resolutions, a determination to improve each opportunity, to be better scholars. Did you ever stop to think what constitutes a good scholar? Is it enough simply to be in your places and listen attentively to what is taught? No; not one of you believes that that is all. A good scholar must contribute more than that to the welfare of the school. There are lessons to be learned, new scholars to be brought in, care and exactness in regard to the library books, and hymns to be sung. Now who ever heard of a Sunday-school that was carried on without singing; what other religion than Christianity has ever taught children joyous, happy songs of faith and love? What other, indeed, could teach them? What a privilege, then, for each one of us to sing to the praises of that loving Saviour who said, "Suffer little children to come unto me, and forbid them not."

But how shall we sing praises to him? Not in a half-hearted way, surely; and yet how many of you open your mouths and sing with the force and the interest that you call out "Who's it?" when playing tag in the school yard? Your hearts are in your play. They should be. But may they not be in your singing, too?

Do you think that our dear Lord would believe us if we sang "I am so glad that Jesus loved me" in a slow, spiritless manner?

No; we do not expect him to, for we ourselves detect a person's meaning even more in his tone than in his words. So let us throw heart and soul into our singing. Let us follow St. Paul's example, and sing with the spirit and with the understanding also. First, to know what the hymn is about, what the words mean, and then to sing it so that others may gain the same knowledge from our rendering of it, is true singing.

You have all heard the name of John Wesley, who preached and labored so nobly in the cause of Christ, the Master

he loved so well. His sermons were marvels of eloquence, and came home with such power to his hearers that many were converted even while he spoke. Charles Wesley had not the gift that so distinguished his brother John, but he was a poet of rare sweetness and beauty. He is credited with saying, that "while his brother was preaching the glad tidings of salvation from shore to shore, he would sing the gospel round the world." They are both dead now. A hundred years have rolled by since the brothers "fell on sleep." The fiery sermons and eloquent pleadings of John Wesley are read by students, and by some members of the Church which he helped to found, but probably not many of us ever will see one of them. But to-day, wherever the gospel of Jesus Christ is preached, the beautiful, fervent hymns of Charles Wesley are sung. They are in our church hymn books; they are in our Sunday-school song books, and his word has been kept. "He, being dead, yet speaketh." By the words which he wrote so long ago, he has "sung the gospel round the world."

Now, while it is possible that some of us may be called to be ministers of the gospel—those we hear still effectively preach it—yet it is certain that not all of us will be. But we can all, every one of us, join in spreading the gospel by song. To-day Europe is singing of Jesus, America is singing of Jesus, and poor, benighted Africa and Asia, and the isles of the seas, too, will take up the joyful strain,

"Waft, waft, ye winds, his story,  
And you, ye waters, roll,  
Till like a sea of glory,  
It spreads from pole to pole."

But are we singing with all our soul? We stand guard upon the western verge of this great American Continent. Will it not break a link if we fail to "pass the word along the line"? Will not the circuit be broken? You have all seen the electric lights; rows of them on Market and on Kearny street. What will happen if the wire breaks half way down the row? The lamp below it and all the rest beyond will be dark, send forth no ray of light. Now, remember that we are links which must not be broken, nor separated. Each one of us must sing as if on that voice alone hung the success of the singing. And so it does. "The chain is no stronger than its weakest link." That sounds like a proverb. Well, it is one, and true at that. Just stop to think how true. What good is the string to your bow if it be ever so strong at both ends but frayed in the middle where the arrow rests? What use is it if you have several strong bows on your side in the tug of war, if there is a weak little fellow part way down? The harder the strong bow behind him pulls, the sooner his arms must let go the bow in front of him, and the line is broken and the side defeated. Now, don't you see that if, while we are singing, some boys and girls are inattentive, sitting down when they should be standing up, reading their library books or talking and laughing, the singing is in a fair way to be a failure—to break down. The weak links have done their worst! Who wants to be one of the weakest links?

But somebody said to me the other day, "What is the use in trying to make that Sunday-school sing well? They'll never come up to such a school." I'll not tell you which one. That seems an unkind remark. But was it? Stop a moment. Was it said to hurt our feelings? What was given as the reason for saying such a thing?

If it were true that we had fewer or smaller scholars, or poorer voices, or old hymn-books with spiritless songs, or a wretched organ, or no one to play the fine one we have, then it might have been cruel to make the comparison. But none of those conditions are ours. In every respect mentioned we are far ahead of the other school. What, then, was the reason?

Simply this: "The Sunday-school of —church takes no interest in anything." I might tell you that this sweeping condemnation included the teachers as well as the scholars; but as it is not right to speak slightly of those in authority to those under them, that part of the conversation may be passed over in significant silence. Your own fault concerns you.

Not to take an interest in the affairs of the school, not to care whether we sing well or not; whether the school as one voice starts upon the first word of the hymn, or every one comes straggling in at any point on the line; to be late, and thereby miss the best time for singing; that is indeed dreadful, and a scholar who does that will not be called, nor indeed should be called, a good scholar.

It is then our duty, our privilege, to sing. If we sing on earth, we shall be all the more likely to sing in heaven. Let us ask the Saviour to fix his love and joy in our hearts, so that one and all may be able truthfully to sing:

"I came to Jesus poor and weak,  
In faith my sins confessing;  
And there before the mercy seat  
I sought and found a blessing.  
And since that time, each golden hour  
Some new delight is bringing.  
My Saviour's love to me is great;  
I cannot keep from singing."

San Francisco, Cal.

## The Woman's Board OF THE PACIFIC.

Conducted by a Committee of the Board.

### The Ninth Annual Meeting of the "Woman's Board of Missions for the Pacific."

This meeting was held on Wednesday last in the First Congregational church in this city, and was, as in past years, a pleasant reunion of (we may confidently say) kindred hearts brought together with a mutual sympathy in the cause of missions.

In the absence of our President, Mrs. Pond presided. The opening hymn: "Jesus shall Reign," was in itself an inspiration. The 60th chapter of Isaiah was read, followed by the hymn which embodies the underlying motive of all missionary work, "Seeking to Save." Judging from the volume of song that arose, led by Mrs. Jewett at the piano, from these more than 100 ladies, we would be led to believe that there was not one present who did not sing with the understanding, as well as the spirit. This was followed by the usual annual report of the Recording Secretary, in which the work of the year was reviewed, and this by the Treasurer's report, which revealed the gratifying fact that the full amount needed for our appropriations had been gathered in. It is good also to know that the amount needed to make good our pledges in regard to Stephanos, now at Mr. Moody's school, is coming in, and in the manner that we desired; viz., from our young people's and children's societies. This was followed by a brief oral report from one of the Home Secretaries, giving the names and something of the status of each auxiliary. Will that lady please give us and "our readers" that exquisite bit of poetry (or the whole from which the bit was taken) with which she closed her short report.

"Brevity is the soul of wit," it is said, and it is a gift to which so few attain, so this brief report was truly a witty one. We expect to hear directly and more minutely from our auxiliaries in written reports at our anniversary in October. A most excellent paper from Mrs. Mills: "Why We should send the Gospel to the Heathen," followed, in which the "why" was most clearly and forcibly set forth. The pleasure with which this paper was listened to was enhanced by the clear voice and enunciation by which every word was distinctly heard. Most of us are quite unaccustomed to public speaking, or to the sound of our own voices beyond our own little circle, and so often fail of being heard, so that although we are quite conscious that but little is thus lost, those who are straining every nerve to hear, do not know but that they are losing something of great value; so, sisters, whatever we have to say, be it the most insignificant of statements, let us spare "our hearers" the strain of vainly trying to catch what we may be saying. So in regard to prayer. While it would not be in accordance with our ideas of devotion to raise the voice in an unseemly way in prayer, yet a distinct, audible tone is more helpful when we bow together around "one common mercy seat."

But to return: The programme for this meeting, as in previous years, included a report from representatives of sister societies. Invitations were thus extended: The Occidental Branch of the Pres. Missions was first called for. We looked eagerly around for Mrs. Condit, whose voice it is such a pleasure to hear, but the annual meeting of the "Women's Christian Temperance Union" being held at the same time in Oakland, we were thus deprived of her presence. We were not aware of the presence of Miss Culbertson, the teacher in the "Chinese Home" for women and girls (the specific work of this society) until near the close of our meeting, so that we had but a few words in regard to this work. Representatives from the "Union School for Chinese Children" were then called for. Mrs. E. D. Sawyer, who is much interested in this school, suggested that Mrs. Loomis give some account of the school and its history, which she did, in a few but very interesting words. This school has been in existence twelve years, and during this time many of these little boys and girls of heathen parentage have been taught the way of life. And well do they repay the pains bestowed upon them by those connected with this school. Mrs. Loomis reported the treasury empty, as is often the case, with the teacher to be paid, and other expenses constantly accumulating, so, as this is a union school, contributions being gathered from other denominations, the impulse could not be resisted to take up a collection then and there for this interesting school.

The Methodist Missionary Society was then called upon by its representative, Mrs. Otis Gibson. This lady, in a carefully written report, gave us something of the heart-work that is done in their Mission Home for Chinese women and girls. We collate a few of the statistics given. About 40 women and girls come to the Sunday congregations; 140 women have spent a longer or shorter term at the "Home"; 34 women and girls have been baptized into the Christian religion. A

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most touching incident was given in regard to three girls brought from a house of ill-fame, and of the devotion of the Christian girls to them, in teaching them the better way, and of the dawning of the light upon the darkened mind of one of them, as she went down into the dark valley saying: "I see—I see the way." "O blessed work for Jesus," we involuntarily sang, and for these poor souls brought up in heathenism.

The Baptist Missionary Society was called for, but there was no representative present.

This was a blessed meeting. We sometimes wish some of our brethren, and some that stand a little nearer to us than "brethren," could enjoy with us these meetings. After the singing of another hymn, we then proceeded to some items of business.

Mrs. Carlton, of the First Congregational Church, whose address is 1028 Bush St., was re-appointed committee on subscriptions for *Life and Light*. She will take the names of those who wish for the magazine. It is 60 cts. a year. The same Editorial Committee for our department in *Life and Light* was re-elected, of which Mrs. Dr. Colman is chairman.

The committee on the *Column*, who had served us so efficiently for the last two or three years, sent in their resignation, and as the afternoon was nearly gone we failed to find those who would succeed them. The thanks, hearty and sincere, of our members go out, both to the *Column* and the *Life and Light* editors for the efficient and acceptable work done in both these departments during the year past. A great deal of patient labor, and much expenditure of time is involved in the conduct of these matters, which fact may not be known to all.

Mrs. Pike and Mrs. J. W. Clark were made the programme committee for quarterly meetings for the ensuing year. Mrs. Mills spoke of an annual meeting of the American Board which she attended in Lowell, Mass., a year or two since, and remarked that a call was made for a delegate (in the Woman's Board meeting) from the Pacific Board. The annual meeting of the Board this year on Oct. 3, is in Portland, Maine, and it was suggested that ladies now at the East should be made delegates to this meeting. Accordingly Mrs. Barrows, the wife of Rev. C. D. Barrows, and Miss Fay, her friend, were appointed delegates to the Woman's Board meeting in Portland, and it was suggested that the paper prepared by Mrs. Jewett for our May meeting be placed in their hands.

This paper gives a brief history of our organization, and of work done. The time for this meeting was all too short, many of the ladies being compelled to leave on account of the lateness of the hour, and it was suggested by some that hereafter we commence in the morning. Closed with the doxology "Praise God, from whom all blessings flow."

## "Then Thou Knowest My Path."

(PSALM CXXII: 3.)

Not only the paths of righteousness, but also the paths of vice are known to the Lord. The lamb within the fold and the lamb in the desert are both dear to the tender Shepherd. This may bring us but little comfort in our hours of rebellion. We do not want God to know our paths then; we try to think that he has turned his face away. But ah! the coming back. Perhaps we have strayed till we have lost our way, and cry out, "Oh, that I knew where I might find him"; then what a blessing to feel that he knows the path we took in leaving his side, and knows the way to lead us back. Sometimes we feel a desire to return, but dread to confess how far away we have been; we can only cover our faces and say "Thou knowest my path." We repent of our sins, we sink beneath the waters of bitterness, we fall upon our knees, but utter not a sound, excepting the voice of the heart, which pleads before God, Guilty, guilty. We recall the words of David, "When my spirit was overwhelmed within me, then thou knewest my path," and seem to hear the loving Father adding, "I am the Lord, I change not." "The same yesterday, to-day and forever." "God is no respecter of persons." "Come unto me and be ye saved." "This is the way, walk ye in it." "He remembers we are but flesh." And again and again takes us by the hand and leads us from death unto life. When we find ourselves in the paths of sin, let us not hesitate to call upon the Guide of the universe to direct us anew. Shall Satan hinder by holding our sins before us? We are astray; we shall be lost; we must have help. "Who shall separate us from the love of Christ? Shall tribulation or peril?" "Nay, for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God." "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." "Our mistakes his free grace will cover, Our sins he will wash away, And the feet that shrink and falter Shall walk through the gates of day." WORK.







Miscellany.

A Child's Mood.

I want that rose the wind took yesterday,  
I want it more than this;  
It had no thorn—it was the best that grew.  
I want my last night's kiss.

I want that butterfly with spotted wings  
That brushed across my hand  
Last night between the sunset and the dew—  
It came from fairy-land.

It would have stayed, I guess, it wavered so,  
Where all those pansies bloom:  
They gave it wings to get away from me,  
I lost it in the gloom.

And yesterday the bees on all the heads  
Of clover swung so slow,  
I saw them take their honey; but to-day  
They only sting and go.

That star that always came before the moon,  
Dropped out of heaven last night;  
I hunted where I saw it fall—and found  
A worm with yellow light.

I want the sun to go, and let the dark  
Hide everything away.  
That was the sweetest rose in all the world  
The wind took yesterday.

—Wide Awake.

Jiro and the Snake.

I once knew a little boy who was not  
at all like the little boys whom you are  
accustomed to see every day. He did  
not have blue eyes and curly brown hair,  
nor did he wear gray trousers and short  
jackets.

No; his eyes and hair were jet black,  
and he was troubled with no other cloth-  
ing than a loose, wrapper-like garment,  
which he bound about his waist with a  
long sash, using his long sleeves for  
pockets. Perhaps, from my description  
of his dress, you will think that he looked  
like a girl; but he was a real boy, and  
would have felt indignant if you had  
taken him for anything else.

In fact, Jiro—for that was the young  
gentleman's name—was an inhabitant  
of that country somewhere down under our  
feet known as Japan, and sometimes  
called the "Children's Paradise." Now,  
Jiro was very proud of his country, and  
believed, as did all his countrymen, that  
the inhabitants had descended from the  
gods. Although he was only eight years  
old, because his father was one of those  
terrible fellows called *samurai*, or retain-  
ers, (who would lop your head off in a  
minute and think nothing of it), little  
Jiro was allowed to carry in his belt a  
real sword. He was not ignorant of its  
use, either, as he took lessons in fencing  
twice a week.

Jiro's elder sister, Miss Koto, was  
learning to handle the lance and spear—  
an accomplishment of Japanese ladies of  
position, which is considered as necessary  
as learning to sew, or read, or paint; and  
Jiro longed for the time to come when  
his own hands would be strong enough  
to lift these heavier weapons. One day,  
as our little friend was returning from  
fencing school, he thought that, instead  
of making his way homeward through  
the crowded streets, he would take a  
shorter cut he knew of, across the fields,  
where he would be able to find some tall  
lotus-flowers for his sister's dew-fingers  
to arrange in the parlor flower-vases.

On reaching the pond where the lotus  
grew, he found that several children were  
already there, some busily engaged in  
collecting the sweet lotus-roots for eat-  
ing, and others, who were more fond of  
play than of work, strutting about, hold-  
ing up the great lotus leaves for parasols,  
or wearing them as jaunty sun-hats.

Jiro did not care for the roots (as his  
mother frequently bought them for the  
vegetable-man), and, as he felt too busy  
to play, he set manfully to work and cut  
down some of the most beautiful buds  
growing high above his head. When he  
had cut enough he started for home,  
sturdily trudging along with his arms  
full of the rosy flowers and their great,  
wide leaves.

He had not gone very far, however,  
before one of those long snakes which, in  
Japan, inhabit trees or low shrubs, lifted  
up its ugly head right in Jiro's path, and  
made him drop his fragrant bundle and  
grasp the hilt of his little sword.

The serpent looked very ugly, seeming to say,  
"No! no! Master Jiro, you can't pass  
here until I have a bite of you!" and I  
rather suspect that Jiro's first impulse  
was to run away. But, remembering that  
his father was the retainer of a great  
prince, and that some day he would be  
a retainer too, Jiro felt braver, and as the  
snake continued to rear its head right in  
his path, Jiro cut at it with his sharp  
little sword and lopped its head right off;  
giving it another cut to make quite sure  
it was dead, the lad picked up his flowers  
and went on, feeling very proud of his  
triumph.—*St. Nicholas.*

How to Keep a Situation.

The Workingman says: "Lay it down  
as a foundation rule, that you will be  
faithful to that which is least." Pick up  
the loose nails, bits of twine, clean wrap-  
ping paper, and put them in their places.  
Be ready to throw in an odd hour or half  
hour's time when it will be an accommo-  
dation, and don't seem to make a merit of  
it. Make yourself indispensable to him,  
and he will lose many of the opposite  
kind before he will part with you.

Those young men who watch the time  
to see the very second their working hour  
is up, who leave, no matter what state  
the work may be in, at precisely the in-  
stant—who calculate the exact amount  
they can slight their work, and yet not  
get reproved—who are lavish in their  
employer's goods, will always be the first  
to receive notice that times are dull, and  
their services are no longer required.

There is no religion in making your-  
self miserable. God loves to make poor  
sinners happy. In the Old Testament he  
blessed you who delight yourself in the Lord,  
and promises the desires of your heart. In  
the New he says: "Rejoice in the Lord  
always."

The Egyptian as a Soldier.

A not unimportant element in the con-  
sideration of the Egyptian question is the  
value of the Arab as fighting material.  
Of the courage of the wretches who beat  
out the brains of so many Europeans  
caught by surprise and unarmed in the  
late Alexandria riots, one may judge by  
an incident which took place in the course  
of them. On the great square of Alexan-  
dria some two hundred of these patriotic  
protesters against the rule of the foreigner  
were engaged in hunting Europeans, when  
four attendants of the tribunal  
rushed out of their sanctuary with drawn  
swords, and the whole two hundred took  
to precipitate flight, leaving the square  
empty of all but the dead and wounded  
and the four messengers of justice. With-  
out some firm assurance of the support of  
mustafiz or nizam, it is quite certain that  
none of the rabble would ever have dared  
to raise a hand against a foreigner. A  
kourbash is quite enough for the courage  
of the Egyptian on any ordinary occasion.  
As a soldier the bloody regime of Mehemet  
Ali has given him a prestige which, like  
the "scent of roses," lingers long after  
the organization is shattered. It is true  
that once Egyptian soldiers defeated  
Turkish; but the latter were in a much  
lower state of discipline than now, while  
the former were ruled with a vigor of  
which the following incident, related by a  
veteran who remembered Mehemet Ali,  
will give an example: A milk-woman  
came to the Pasha one day complaining  
that one of his soldiers had robbed her of  
the milk she was bringing to camp. The  
soldier was identified, and denied having  
taken the milk. "What did he do with  
it?" asked the Pasha. "Drank it," was  
the reply. At a sign the man's head was  
off his body, and his stomach, being  
opened, was found full of milk. "Go,"  
said the Pasha to the horrified milk-  
woman, paying her the value of her milk;  
"but if he had not taken it, your head  
would have paid for it."

Needless to say, this Draconian rule  
has long passed away, and the Egyptian  
soldier of to-day is perhaps the most cow-  
ardly regular in existence. In the late  
Russo-Turkish war they could not be  
brought to face fire, and were kept in re-  
serve for depot duty. In the Cretan  
insurrection of 1866, the Viceroy's guard  
was sent to the island to aid in the sub-  
jugation of the Christians, but on the first  
encounter 4,000 of them, attacked in an  
intrenched position by about 1,500 ill-  
armed Cretans, were driven into their  
intrenchments, their access to the water  
sources was cut off, and they surrendered  
unconditionally after the defeat of an-  
other division, which marched to their  
relief, the total number being 8,000 men,  
with artillery, and considered the best  
troops in the Egyptian army. In a sub-  
sequent affair, under Mehmet Kiritly  
Pasha, when the Egyptians were to  
cover the retreat of the main army, they  
broke and fled precipitately at the first  
attack of the insurgents, and squads of  
them, lost in the complicated by-ways  
and broken ground of the pass of Krap,  
threw down their arms, and were butch-  
ered without resistance by the Cretans.  
At the assault of the Convent of Arkadi,  
the only use the Egyptians could be put  
to was to be put in front with the bay-  
onets of the Turkish regulars behind  
them, and no alternative of safety. They  
were in this way driven into the breach,  
covering the Turks by their bodies. This  
was the testimony of one of the Italian  
officers in command of them, and nothing  
was more common than for the Cretans to  
send an Egyptian prisoner away contemp-  
tuously, saying that it was like butcher-  
ing sheep to kill the Egyptians. They  
are capable only of the simplest evolu-  
tions, and their officers know little more  
of the science of war than the privates.—  
*Harper's Weekly.*

Salt Lake.

Four barrels of water of the Great  
Salt Lake will leave after evaporation  
nearly a barrel of salt. The lake was  
discovered in the year 1820, and no out-  
let has yet been ascertained. Four or  
five large streams empty themselves into  
it; and the fact of it still retaining its  
saline properties seems to point to the con-  
clusion that there exists some secret saline  
deposit over which the waters flow, and  
thus they continue salt—for though the  
lake may be the residue of an immense  
sea which once covered the whole of that  
region, yet by its continuing so salt, with  
the amount of fresh water poured into it  
daily, the idea of the existence of some  
such deposit from which it receives its  
supply seems to be only too probable.  
For the past fifteen years, until last year,  
the lake has been gradually rising; but in  
1879 it receded two or three feet—a  
most unusual occurrence—owing to the  
exceptionally warm weather. There are  
no fish in the lake, but myriads of small  
fish cover its surface. The buoyancy of  
the water is so great that it is not at all  
an easy matter to drown in it. The en-  
tire length of Salt Lake is eighty-five  
miles. Compared with the Dead Sea,  
Salt Lake is longer by forty-three miles  
and broader by thirty-five miles.—*The  
Teacher.*

Bright Things.

An editor, only married a week ago,  
yesterday, printed a fierce article against  
"boosism."

"John, what is that scar on your chin?"  
"That scar? Oh, that's a relic of bar-  
barism."

People say that blackberries are good  
for complexion; but who wants a black-  
berry complexion?

It is always agreeable after you've  
told a funny yarn to have somebody in  
the crowd remark that he always liked  
that story.

Julia Ward Howe says women do not  
fall in love any more. Perhaps not, but  
they continue to have all the symptoms.

By contracting a disease you help to  
spread it. Queer, isn't it?

The Majesty of Bible Precepts.

There is no weakness in them. No  
one of them is emasculated by the modern  
prefix, "try." The Bible says, "cleanse  
your hands, ye sinners, and purify your  
hearts, ye double-minded." "Cease to  
do evil, learn to do well." "Depart  
from evil, and do good." And thus  
through the whole book, from Genesis to  
Revelation, a moral precept is never pre-  
fixed with the enfeebling, "try," now so  
universally common. Just think of the  
Bible saying, Try to depart from evil!  
Try to cleanse your hands, ye sinners!  
Try to speak the truth to one another!  
And instead of "Do not kill," "Do not  
steal," "Do not commit adultery," sup-  
pose we had, Do try not to kill, Do try  
not to steal, Do try not to commit adultery!  
It is time to stop experimenting in mor-  
als. None of it is from above. It is all  
from beneath, a device from the devil to  
break down the force and majesty of the  
precepts of the Bible. That glorious  
book never uses the word "try" in any  
such connection. It knows nothing of  
experimental morals. "Try" is never  
properly used except where a failure may  
be justifiable. A failure in morals  
never was and never can be justified.—  
*Baptist Union.*

A Safe Light.

Accidents without end, as everyone  
knows, arise from the use of matches.  
To obtain light without employing them  
and so without the danger of setting  
things on fire, an ingenious contrivance  
is now used by the watchmen of Paris in  
all magazines where explosive or inflam-  
mable materials are kept. Any one may  
easily make trial of it. Take an oblong  
phial of the whitest and clearest glass,  
and put into it a piece of phosphorus  
about the size of a pea. Pour some olive  
oil, heated to a boiling point, upon the  
phosphorus; fill the phial about one-third  
full, and then cork it tightly. When  
ready to use this novel light, remove the  
cork, allow the air to enter the phial,  
and then recork it. The empty space in  
the phial will become luminous, and the  
light obtained will be equal to that of a  
lamp. When the light grows dim, its  
power can be increased by taking out  
the cork, and allowing a fresh supply of  
air to enter the phial. In winter it is  
sometimes necessary to heat the phial,  
between the hands, in order to increase  
the fluidity of the oil. The apparatus  
thus prepared may be used for six  
months—so say those who have tried it.  
—*Selected.*

A SCANDAL THAT DREW.—Says the  
Boston Courier: The venerable clergy-  
man arose slowly in the pulpit, and  
glancing around on the thinly-scattered  
congregation, said in an emphatic tone,  
in which there was more of sorrow than  
anger: "My beloved brethren, I am in  
hopes that there will be more present  
next Sabbath, as I will then have occa-  
sion to reveal a scandal which has long  
oppressed my heart. It concerns the  
members of this church very deeply,  
and no one who has a regard for eternal  
happiness should be absent." When the  
benediction was pronounced the handful  
of people slowly dispersed, but behold  
how much good seed a few can scatter!  
The next Sunday the sacred edifice was  
packed. There was, indeed, hardly  
breathing room when the white-haired  
sage once more lifted his head above  
the pulpit cushions, and a silence as of  
death fell upon the expectant throng. He  
stood a moment looking upon the un-  
wonted scene, and then his voice in silvery  
cadence broke the hush of anticipation.  
"Dear friends," he said, "the scandal I  
would reveal is this—you will gather in  
this place in crowds to hear mischievous  
gossip, but will not listen to the inspired  
word. Now, my children, I offer my  
resignation. I am going Europe for  
six months, and I shall pay my own ex-  
penses." But no one of the vast multi-  
tude took the lesson to himself; he applied  
it to his neighbor.

A SALT MINE 2,000 YEARS OLD.—A  
mine has been found in the mountain  
near Salzburg, Austria, which gives in-  
dications of having been occupied and  
abandoned at least 2,000 years ago. It  
contains a large and confused mass of  
timbers, which were used for support,  
and a number of miners' implements.  
The timbers were notched and sharpened  
and were subject to an inundation and  
left in confused heaps. The implements  
were mainly wooden shovels, axe-  
handles, etc. Among the relics, also,  
was a basket made of untanned raw-  
hide, a piece of cloth woven of coarse  
wool, the fiber of which is very even and  
still in good preservation, and a tch, or  
bound together with flax-fiber. The  
probabilities are that the ancient salt-  
miners were overtaken by the flooding of  
the mine, as mummified bodies have  
been discovered, also. The mine seems  
to have belonged to the pre-Roman  
times, as the axe-handles were evidently  
used for bronze axes, specimens of which  
have been found upon the surface of the  
mountain. The relics are of a high or-  
der, the basket being superior even to  
some that were used in the early histor-  
ical times.—*American Antiquarian.*

While working as a blacksmith, the  
Rev. B. Hurst, who lately died in Eng-  
land, studied the languages in all his  
spare time, writing the conjugations of  
Latin, French and Greek verbs on the  
flame-stone of his forge. Besides these  
things, he studied Hebrew, Arabic,  
Sanskrit and Syriac.

A man has been arrested for deceiving  
a widow. While his crime is to be ab-  
horred, it must be admitted that his ge-  
nius commands admiration.

"Pa," asked little Johnny, "what does  
the teacher mean by saying that I must  
have inherited my bad temper?" "She  
meant, Johnny, that you are your moth-  
er's own boy."

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# The Pacific.

SAN FRANCISCO, CAL.

Wednesday, Sept. 13, 1882.

TAKE NOTICE—LIBERAL OFFER.—We will send THE PACIFIC to any new subscriber from this date to January 1, 1884, for \$2.50. Any person sending us \$7.50 with three new names, shall receive four copies of THE PACIFIC for one year.

Last Saturday, Sept. 9th, was "Admission Day." It is a peculiarly California day. No other State has quite such a return. There are local celebrations, it may be, like that of Bunker Hill Day around Charlestown, or like that of Evacuation Day in New York, but none in which an entire State takes part, and all the wheels of ordinary life and business stand still. So long as the "Pioneers" live there will be celebrations, of course. Too many of them brought hither the beauty of their youth, the glory of their strength, the forces of their character, and the fullness of their hopes, if not of their prayers and their tears, with the thought of building up here a wonderful State, ever to forget the day when the land of their exile and pain and toil, after waiting months, became an integral part of the American Union, and a shining pillar of the Great Republic. Much as we have said, and are saying about it, all the State has done for good has never half been told. Our foibles, faults and sins have been many, but if in some measured sense offsets are good for anything, our people have overwhelmed and buried them all, and established their right to be, if not to be honored and loved.

The political campaign in this State is beginning. Now, at the very beginning we hope the parties will plant themselves on decidedly moral grounds, and not on those of accommodation, compromise and expediency (in the bad sense). Let the Republican party, particularly, interpret its platform as a positive assertion and a distinctive pledge to stand by, defend and execute our Sunday law. Unless it does so, many of its best members will put no heart into the campaign. Those who think more of a riotous Sunday than of their party allegiance and the public good will fall off, anyhow; have fallen off already. High, strong ground will win over enough to take their places, and will still all the better elements of the party into unwonted efficiency and a splendid enthusiasm. To vindicate ourselves, to honor our State before the world, the campaign should have lofty and beneficent aims, and be conducted in a hearty, grand and manly way.

The earlier fall elections occur the present month. Some of them have already taken place. So far, the States have voted nearly as heretofore, and very much as they were expected to vote. The close and interesting States have yet to show what their thinking and changing may have been the last year or two. This is one of the "off years" in politics, and there are local questions and party dissensions, here and there, which may throw some States out of their accustomed grooves. Still, the elections of this year may, through their power in one house of Congress or the other, become very potential with the next administration. Should the liquor men in Ohio, Illinois, and elsewhere, defeat a Republican majority in the next Congress, (a thing undesirable in itself) that would bring on a national agitation and conflict such as we have not yet seen, on a moral question, since the old anti-slavery times. If the liquor interest don't wish a rough handling, it had best keep in the shade, both in state and nation.

Pres. Angell gave the Social Science Congress, the other day, a lecture on China and its government and people. It was a lecture calculated to quiet the needless fears of some Eastern papers about a possible rupture with that country on account of our recent legislation. It was also fitted to enlighten those who have imagined that China was one of the most charming and wonderful lands of the earth. To the acuteness and astuteness of the educated Chinese he did justice; and to their sensitiveness to measures which are felt to be humiliating. It is as unfortunate to be misled by an over-estimate of the Chinese (as in the East) as it is to underrate them (as in some circles on this coast.) Pres. Angell will do good by stating often just what he saw, heard and inferred. We need to be just in all our estimates, and careful in all our judgments.

When one is in a foreign land, or even at the "East," how difficult it is to make people see with our eyes, or to comprehend our situations, or to account for our

preferences, or to concede to us as much common sense and good judgment as they have in themselves. Some people on the other side of the continent still suppose that Denis Kearney to be the most influential person on this coast. On the one hand, this is not complimentary to the intelligence of those who so fancy; and on the other hand, it is a condemnation of those persons and papers here that first blew up that individual like a bladder, then like a rocket, and then with a small tempest. It requires practice to enable us to put ourselves in others' places. We who have lived awhile both in the far East and the far West can do this measurably. But those who have never sojourned far from their homes or in strange lands cannot well get themselves in this longitude and atmosphere of ours. Few, relatively, see our needs, appreciate our wants, feel the necessity of our institutions and churches, and enter heartily into our hopes and plans. Would that all the philanthropists and "givers" of the East could just come and tarry with us continuously a single twelvemonth.

The temperance question will get itself discussed almost everywhere. At the recent jubilee of the "British Medical Association" we are informed that, Dr. Norman Kerr, in an elaborate paper, gave a vast number of statistics from the navy, the army, insurance offices, and civil life, all bearing out very strongly the conclusion that "abstainers" are longer lived and more healthy than even "moderate drinkers." Other physicians followed, confirming the facts. "Only one man was found with courage enough to intimate a timid and hesitating dissent. The impression thus produced was reinforced at two special meetings, both largely attended." And yet, here in California, it is contended that the liquor business is so "sacred" that it must go forever on, like the druggists, and not stop when the unquestioned forms of business do; though all intelligent people know that the liquor business is the least needed and most injurious of any that is now permitted in civilized communities.

They have a Sunday-law matter up in Great Britain. The case is partly like our own. The County of Cornwall is appealing to the Parliament for an act closing all places where intoxicants are sold on Sundays. It is likely that the Bill asked for will be ultimately passed. But it is to be noticed that certain Tories are violently opposing the bill in England. And they do it, as the "League of Freedom" does it here, on the ground of liberty, as if the restriction would be a violation of personal and individual rights, and as if the business of liquor-selling by individuals was more sacred and more to be defended than the keeping up of a proper rest day for the great public. Well does the *Christian World* say, "Why should not the wishes of the people in this matter be gratified? The request is an extremely modest one, and it can hardly be suggested that compliance with it would imperil any of the great institutions of the country."

The Outlook, of Alfred Center, N. Y., quotes from the *Daily Times*, Watertown, N. Y., part of an editorial letter, in which we are deservedly reproached for our failure to keep properly the first day of the week. But the writer speaks of our Sunday law as a "recent" one, when the fact is, that it is an old one which we have been trying anew to put in force. How poor an observer the writer was may be inferred from this extract:

"While church spires are not a common article, I certainly do not remember having seen a single one in either the cities of San Francisco or Oakland, which contain together something like three hundred thousand inhabitants."

Now, there are four notable church spires in Oakland, and several in this city. We wish there were more of them here, but this editor must have arrived here in the night and written his letter before he went out to see what he was writing about.

We read that a Chinaman at Fuh-chau has recently given \$10,000 to aid in establishing a college for training of Christian preachers. Yet we have heard a very intelligent American Congressman, belonging to California, express the opinion that the Chinese mind cannot entertain Christian ideas. The trouble with the Congressman and with many other people is, that they err, not knowing the Scriptures nor the power of God. They do not entertain the Christian ideas themselves. The Chinese mind is simply human. It needs enlightenment and renewal. It can come to see things as straight as any other mind. For instance, after eight years' contest, the American Presbyterian Mission at Nanking has obtained a decision concerning certain rights it claimed as to the purchase and holding of property. The Viceroy has

expressed himself with as much clearness as most of our American judges are apt to do. Hear him: "American missionaries are to be treated exactly as Chinese in the privilege of buying land. If you can persuade them to live in one place, so much the better; but if they wish to live in more than one place, they have the right to do so."

The world's attention is drawn for the moment toward South Africa, as well as toward North Africa. The Zulus come to the front again in the person of their dethroned monarch, Cetewayo, who has been to see Queen Victoria, at Osborn house, and has been honorably received at the Colonial office. In short, he is to be re-seated as the ruler of his people, under the direction and patronage of England. The fact is a compliment to his abilities, and a credit to the present ministry of Great Britain, which thus undoes a wrong, and at the same time magnifies and stretches the power of England in Africa. The Zulus will have their king, but he will not be at liberty to make war on his neighbors without England's consent, and he will be under bonds to give aid to British colonists when in need. The new arrangement is both politic and honorable.

The English are getting on slowly, many think, in Egypt. Rather slowly, it may be, but surely. The army there has two things to do; one is to be on the watch for an opportunity to fight Arabi, and the other is to see that he does not run away and get to Cairo first, and there let his men kill, rob and burn at their pleasure. The British general, if he knows himself, does not mean to be defeated in battle, nor in the attempt to hedge the enemy away from Cairo. He knows that defeat in either form will be untold disaster—a disaster as wide as the stretch of Islamism. That commander and his army stand between a general submission and a general uprising in all Mohammedan countries. True, such an uprising would last but a few months, but it would exist for even a week at the sacrifice of thousands of lives—valuable lives of Europeans and Americans over half the world.

The Placer Herald of last week has part of a column of items showing the evils of intemperance. We were glad to see such a department of needed reading in the Herald, and thought what good will be done in Placer county, when such a paper speaks out plainly and puts itself in opposition to the great evil. But glancing at the head of the column we read:

[NOTE.—This half column is sold to the Placer County District Lodge I. O. G. T., and will be edited and controlled by the members thereof, who will be responsible for all matter that appears therein. Communications for this department should be addressed to Dr. J. C. Hawyer, Auburn.]

So, then, this temperance literature is not the personal, free contribution of the editor himself, as we hoped, but it is the project of a lodge of Good Templars. Well, it is a good idea, anyway. If lodges all over the coast would buy a hearing, if need be, in the local papers, they would greatly help the cause. We must agitate, inform and enlighten and push the work, and stay the dreaded tide.

Quite a breeze has sprung up among the professors in several Presbyterian seminaries. First, on account of the solemn charge made by the last General Assembly that they should be orthodox. Some of them do not like to be charged so solemnly. They say it takes for granted that they need such serious counsel. The second cause of the breeze is, that one article has appeared, perhaps more, in the *Presbyterian Review*, conducted by the leading professors, which article has been suspected of being Wellhausen. Prof. Biggs, however, declares that not a single professor in Union or Lane is a disciple of Wellhausen. To show how great a matter grows out of a very little suspicion, we have in a single number of the *Presbyterian* three professors in three different seminaries writing over their own signature on this matter. Yet there are no grounds for thinking that there is any real reason for cherishing or scattering suspicion.

There was a good deal of rejoicing last May over the promise of restored fraternal relations between the Presbyterian Churches South and North. But the noted Dr. B. M. Palmer, of New Orleans, is endeavoring to bring it about that the Presbyterians of the Southern body should declare against the action of the assembly at Atlanta, which initiated the fraternal overtures. Has not Dr. Palmer done all he needs to do to promote division? A slight degree of disposition to bring brethren together would seem to be congenial work for his latter years.

## Glints from Sights in the North. No. 1.

BY REV. I. E. DWINELL.

I shall not attempt a formal or methodical presentation of my observations, but only glints from sights in the north, separate gleams from scenes witnessed, nearly in the order of their occurrence. All the ordinary incidents of travel by water or land are passed by as too unimportant to detain us, and I will proceed at once to other matters.

The first land we made, after a weary voyage with heavy head winds, was Vancouver Island, at Victoria. Victoria is situated on a broken plain, which lies around a narrow bay or inlet which crowds into Vancouver Island on the north from the straits of Juan del Fuca, like a worm going this way and that. After getting inland, the worm seems to change to a spider, and sends out its legs from its body in different directions. The inner harbor, situated near the end of one of the legs of the spider farthest from the straits, is very difficult of access for an ocean stern-wheeler. The original worm that crawled in and left the channel, not only made many short, zig-zag turns, but left the rocks standing in the narrow channel it made. Everything must be favorable to make the entrance of large sea craft possible. After taking on board our pilot, we were five hours before we were fairly along the Pacific Mail Steamship's wharf, waiting for the tide, going up and backing, approaching from this point and the other, as if the steamer were coquetting with the town, or as if the pilot were trying to unlock the safe, and had forgotten the combination of the key. After trying in this way some time, we steamed out toward the sea to catch the tide and pull in with it. This was successful, but the effort to make the short turns suggested the propriety, for the navigation of Victoria harbor, of having vessels made with a hinge in the middle, or better, capable of a winding movement like the serpent that first entered it. Victoria itself is a pleasant town, and a delightful drive about it revealed a great many pleasant homes with fine grounds, gardens and fruit trees. The greenness and freshness of the landscape showed that we were already in a land of summer rains.

Seattle has the appearance of being the last and freshest of the cities. Imagine a rolling, broken plateau, some two hundred and fifty feet above the small, deep bay on Admiralty Inlet, descending steeply into it, corrugated with irregular ravines and ridges, and originally covered to the water's edge with a dense forest of large firs and cedars. This is the site. The city is still struggling for existence with the primitive wilderness. To a stranger it looks as if the genius of American fortune hunting, rushing hither and thither over the continent for the best chance, had fixed on this spot on the eastern side of Puget Sound last, cut off or thinned out the forest, and dropped a bustling city of five thousand persons on the ridges and in the ravines, among the high stumps and trees, and then stood beckoning railroads and enterprising men and speculators to come. The fine houses and stores amid such wilderness, are as strange a sight as nice, clean places would be on equinox. It is physically a town of the widest contrasts and commandings of civilization and forest. The people have unbounded faith in the future, largely based on the expectation that the place will be the Puget Sound terminus of the Northern Pacific Railroad. The city is, indeed, laid out five miles away, and lots two miles away from the wharf in the woods, where there are no signs of streets or human occupation. I saw staked off for the great city of the future, and held at from \$300 to \$500 for a lot 60x120 feet. So the people are building on the future, and doctors and lawyers and merchants and adventurers are coming in on the future. So the city is going up like magic, on the future—not silently or without bustle, like Solomon's Temple, but everywhere, early and late, is the sound of the axe and hammer, and the din and confusion of a hurried and confident people. Carpenters, masons, mechanics and common laborers are in swift demand.

The scenery, as one looks from almost any point of the city out upon the Sound, is beautiful beyond description, the climate mild and salubrious, the water good and abundant, the opportunity for drainage excellent, the harbor deep, safe and easily approached.

The city is in the midst of the great lumber yard of the United States for the next fifty years, the natural outlet of vast and rich coal beds and iron mines, six or seven hundred tons of coal being now shipped daily. The waters teem with fish. Commercial facilities attracted the New Englander early to the spot, and the lumber interest especially drew people from Maine; so the tinge of Yankee enterprise and civilization marks the place. Under these advantages there will always be a city here, and an important one if the expectation that it becomes the Puget Sound terminus of the Northern Pacific Railroad is realized. The one apparent obstacle to its immediate rapid prosperity is the fact that the rolling uplands lying back of it have, in the first place, rather thin and gravelly soil, better fitted for pasture and fruit than for cereals; and secondly, are covered with thick and tangled forests, which costs \$100 per acre to clear off, and which stretch interminably, almost back of it, resisting like an abatis or palisade the approach of the impatient average modern farmer, who comes to plow and expects to thrust it in and reap returns the first year, or passes on to more inviting fields. But in time these forests will melt away, and Seattle will be backed by a thriving pastoral population, and have a moderate agricultural as well as fine commercial basis.

Admiralty Inlet, as it was originally called, or Puget Sound, as it is now commonly known, is a wonderful body of

water. The continent most of the way from San Francisco to British Columbia thrusts out a forbidding front of mountains into the Pacific. The straits of Juan del Fuca bursts through this barrier at Cape Flattery, south of Vancouver Island, and terminates fifty miles inland in Puget Sound, which extends southward thence, and opens the continent, running this way and that in deep channels from five to ten miles wide, forming bays and islands for a distance in a direct line of a hundred miles, but having of coast line, including all the islands, bays, inlets and windings, of not less than 5,000 miles, and the shores are covered on all sides with the perpetual green of dense forests of large and valuable timber. For beauty of scenery, as you drift up the Sound southward on a fine steamer, on a mild sunny day, with the unfolding panorama of the constantly changing scenery, the perpetual green of seemingly endless forests on both sides in the background, the picture is one succession of surprises which you never can forget. There is nothing like it in the world, and the use of this natural highway in opening a passage into these impenetrable forests and throwing open the treasures of this part of the continent is as unique as its beauty. The forest-locked interior by this means throws out its arms, and draws in the ocean to its bosom; and along this charming and safe watery way the civilization of the world finds easy access. It is a wonderful marriage by the Creator of continent and sea, with the luxuriant forests as a rich bridal wreath.

## Home Missionary Cal.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

### Notes from the South Country. II.

From Riverside to National City all the way by rail! Ditto from Boston, New York, San Francisco. What a sensation! What a fulfillment! Thirty-three years ago—just one short generation—when the '49ers first entered San Diego Bay as gold hunters, all that they thought of the old quiet bay and the country around it was, "How much gold?" and left it for the northern placers. Railroads there nor anywhere else in California would never be seen, not even in the poet's dream. Now you can take the palace cars in San Diego and go right on to Boston, Washington, New York, or zigzag to Denver, Galveston, Minneapolis, Atlanta, Salt Lake City, New Orleans, Montreal, Memphis, or any other place on the Continent, not excepting Portland and Puget Sound cities, as soon as the gap between Redding and Roseburg is filled up, which is rapidly being done. The world is moving, and we need not go very far from home to see it spin.

The San Diego, or rather the California Southern Railroad from National City to Colton, where it connects with the S. P. R. R., is 126 miles long. We looked out as we sat in the comfortable car, and occasionally stood on the platform to see the cities and towns of the future. We saw the great future but no cities till we entered San Diego. What is going to support a railroad? Hardly any farms in sight, here and there a house, little or no stock running wild. We did see, on a hastily constructed platform at Temacula, some 300 sacks of wheat. Poor show. We whirled right on through the splendid plains of San Jacinto, the reaches of Temacula, the fertile valley of Santa Marguerita, and the low uplands of the Coast that extend from San Luis Rey 40 or 50 miles to the terminus. But the best of the country, the Santa Marguerita, 135,000 acres, is owned by the Foster family. It was then, but not now. It has changed hands since, and that means division into farms; it means population, homes, civilization, religion.

It will not be long when the same will be true of the rest of the country. Already the cabin of the homesteader can be seen dotting the quarter sections of government land of which there is no lack as yet. It will not be long, even a year or two hence, when it will be evident to every one what there is in that country to support a railroad.

NATIONAL CITY. The initial point of this road, has grown right along since the first cargo of railroad iron was unloaded at the wharf, some twelve months ago. Owners of town lots, especially the railroad company, however, have not realized, nor are they likely to very soon, the speculative or fancy prices they expected. So valuable is land in this promising city that the railroad company could not afford to donate a foot of it for church purposes. It remained for a comparatively poor man to donate two lots, 50x115, for that use. Without any help from the company, except the subscription of one man, the Congregational people have secured funds and pledges to build a church that will probably be the best looking, and perhaps most commodious house of worship in San Diego county, and all this for the sum of \$2,000. It is hoped that the church will be ready for dedication early in November or De-

cember. Bro. Field's people are united in this enterprise, and by their liberal giving, some of it self-denying, bottom-of-the-pocket giving, deserve success. A few earnest Christians, recently from Iowa, have greatly strengthened the hands and hearts of the little band who hope to hold and win all for Christ. The Christian sympathy of some who belong to other denominations, expressed by encouraging words and liberal subscriptions, is both beautiful and refreshing. National City is doubtless destined to be a place of considerable importance. Back of it is a good deal of farming country, a number of valleys center at this point, and the products of the extensive orchards that will soon be in full bearing, as well as the products of the farm, will command a large business. What astonished us was the enormous price asked for land. Seventeen miles from town, where only brush or cactus grow, land, without water at that, the company asked \$100 or more per acre. It seems to us that if this were true, the company was working against its own interests most effectually.

However, this will be adjusted in time, and San Diego county will one day, not very far in the future, show resources and wealth which few have believed it capable of possessing.

ETIWANDA.

Our next point was Etiwanda. "How far," we asked, "are you from San Bernardino?" "I can tell you exactly," said Mrs. Chaffey, "sixteen miles and one hundred yards." "How do—? Well, our telephone says so." "Telephone!" "Yes, we can talk with San Bernardino, Redlands, Colton and Riverside."

And what is there in Etiwanda to pay for the luxury of telephones? Etiwanda is a tract of land that lies at the base of the Cucamongo mountains, consisting of some 5,000 acres. The owners of the land own and control the water which is delivered from the mountain streams and springs in quantity definite and abundant enough to irrigate the whole tract.

It was open to settlers about a year ago, and over a thousand acres—mainly in ten or twenty-acre tracts—are already sold. Chaffey Brothers, by their liberal management in putting everything in first-class order for homes, are realizing a success hardly known in the history of real estate operators in Southern California.

Eight miles of concrete pipes are already laid. When the system is completed there will be not less than twenty miles of piping to conduct the water to each ten-acre tract without expense to the purchaser.

A town plat is laid out two miles from the railroad; streets are being graded, shade-trees being set out, and a school-house and hotel are to be completed and occupied by the first of January.

A site comprising two acres for a Congregational church has been donated. Congregational services were commenced on the 20th of August. A small company meeting together under a canvas cover where the concrete water pipes are being manufactured. On the following Sabbath services were held in the same place, a larger congregation being present than on the previous Sabbath, Rev. J. T. Ford, of San Bernardino, officiating. Steps have been taken to secure a Missionary, who, it is expected, will begin work in Etiwanda sometime in October or November. Etiwanda will be a second Riverside as to people and prosperous growth. It will be a settlement devoted to the growth of orange, lemon, apricot, raisin and other fruits.

The price of land from the first has been held firmly at \$100 per acre, but the price has now advanced to \$125 and \$150 per acre, according to location.

We have dwelt at length on the facts and promise of Etiwanda, because we remember when, a few years ago, we were obliged to travel in mud-wagons, in a one-horse chaise, on horseback, etc., we always dreaded this part of the San Bernardino desert. No water after leaving Cucamongo for 14 miles for man or beast; the land had a dreary, wicked look, but presto! and another garden of Eden springing up like magic, not only here, but in so many places in Southern California. And if these deserts are to be made fruitful fields by the thrift and industry of a few men, shall not the river of the water of life be turned thither, too, to make them gardens of the Lord?

(Continued.)

We should have mentioned earlier the fact that Rev. Dr. E. B. Walsworth, formerly well known in California, has been chosen Chancellor of Ingham University, Le Roy, N. Y., and will enter at once on the position. Ingham University is a young ladies' institution which has done good service for many years.

The last Occident was hard on Henry Ward Beecher. Is it just the thing to talk so about one who was born, brought up, educated, ordained and installed a Presbyterian?

## Religious

The General will hold its annual meeting Tuesday with this city. The Rev. Dr. E. B. Walsworth, of San Jose, California, is invited to deliver a sermon on the occasion, and to preside over the meeting.

San Francisco. The Congregational Society will hold its annual meeting on Monday afternoon. Rev. Dr. E. B. Walsworth, of San Jose, California, is invited to deliver a sermon on the occasion, and to preside over the meeting.

The anniversary of the founding of this city is celebrated on Monday afternoon. Rev. Dr. E. B. Walsworth, of San Jose, California, is invited to deliver a sermon on the occasion, and to preside over the meeting.

Rev. Dr. E. B. Walsworth, of San Jose, California, is invited to deliver a sermon on the occasion, and to preside over the meeting.

Dr. Ker, of the evening church, is invited to deliver a sermon on the occasion, and to preside over the meeting.

Rev. W. F. Street, church, is invited to deliver a sermon on the occasion, and to preside over the meeting.

In Oakland, Dr. McLean, children on come unto Me, a sermon in the evening on "The children." In the evening, Dr. McLean, children on come unto Me, a sermon in the evening on "The children."

Rev. J. P. Enzo on "The evening of a large number of members of the church of Christ."

Rev. Dr. J. on "A Rich man on the and Lazarus topic was 'The Petaluma chieftain, but on 5 of debt. Go

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The work Good congreg and increas meetings. Uses with g Temperance and Congre Sunday even last meeting church, Rev the M. E. c sermon. Dr with a cowl been represe referred to h sermon (this resenation). three congreg union meeting which stron condemning intolerance of terest, with the misrepres

Mr. R. F. Secretary of



## Religious Intelligence

## Pacific Coast.

The General Association of California will hold its next Annual Meeting, commencing Tuesday, Oct. 3rd, 7:30 p. m., with the Third Congregational church of this city. The opening sermon will be preached by the Rev. Martin Post, of San Jose, alternate for Rev. C. A. Savage. Each Congregational church in California, Nevada and Arizona is entitled to a representation in the Association by two delegates, or by one delegate for every fifty members in excess of one hundred.

JAS. H. WARREN,  
Registrar.

San Francisco, Sept. 13, 1882.

The Congregational Club met as usual on Monday afternoon with a large attendance. Rev. H. Cummings read an interesting paper on the subject for the day, viz., "Can we as Christians vote to sustain the fifth article of candidates for State officers standing upon it, adopted by the late Republican convention as their platform on the Sabbath question?" A lively discussion followed, in which a divided sentiment was manifest. The subject chosen for next week is: "How can our churches best meet the religious needs of this city." Mr. Broadbent was appointed to open the discussion.

The anniversary exercises of the Port Society were held in the First Church in this city last Sabbath morning. Rev. Jos. Rowell gave the annual report and delivered a very interesting address. Rev. Daniel P. Noyes, now supplying the pulpit of that church, also made a short address. In the evening Mr. Noyes preached a strong practical sermon on the "Beatitudes."

Rev. Dr. Beckwith's timely subject in the evening was "A plea for more cooperation in temperance work."

Mr. Duane Ballard, Supt. of the Mission Sabbath-school on Howard street, connected with Plymouth church, reports good progress in the school, and a prayer-meeting Thursday evenings numbering about 60.

Dr. Ker, the Irish evangelist, officiated very acceptably in Plymouth Church in the evening. In the morning the pastor discoursed upon "Paul's secret of a happy life."

Rev. W. E. Jams preached in Green street church to a large congregation. Text, "Take not thy Holy Spirit from me."

In Oakland, at the First church, Rev. Dr. McLean gave his short sermon to children on "Suffer Little Children to come unto Me." This was followed by a sermon in the series he is now delivering on "The Religious Training of Children." In the evening, the Yokefellows held their 5th anniversary. They have raised and disbursed \$1,300 for a building in which they hold a Sabbath-school of 250 and have services on Sunday nights. They number some 50 at present, and with their Sunday-school attended the interesting anniversary services at the First church.

Rev. Walter Frear addressed good congregations in West Oakland on "Looking at things unseen," and in the evening gave his second lecture on "Bible Characters," taking Joseph. 189 were present in the Sabbath-school.

Rev. J. P. Rich preached at San Lorenzo on "Walking with God." In the evening a large praise service was held. Members of the Oakland Y. M. C. A. were present, and rendered very welcome assistance. The Sabbath-school was well attended.

Two members were received into the church of Grass Valley by letter Sept. 3d.

Rev. Dr. Jones, of Petaluma, preached on "A Rich Family on the way to Hell," based on the parable of the "Rich Man and Lazarus." At night, the Doctor's topic was "Egypt and Prophecy." The Petaluma church was \$250 in debt a year ago, but on Sunday last was declared out of debt. Good.

At Santa Cruz, Rev. Mahlon Willett preached in the morning on "How to honor God in trouble," and at night on "Mohammedanism and the Eastern Question."

In Sacramento, Rev. Dr. Dwinell preached on "The Blessedness of Working with Christ," and at night the Doctor gave an account of his recent visit to Oregon and Washington Territory.

Rev. Mr. Walters is taking hold of the work of the church in Astoria in earnest, and is succeeding admirably. Already his pastoral work and excellent sermons are filling up the congregations and Sunday-school. An excellent choir has been organized. The gallery of the church has been enlarged and carpeted through the kindness and management of Mr. J. W. Case, and in many ways the church is encouraged to take hold with new heart and hope.

The work at the Dallas is prospering. Good congregations and Sunday-school, and increased attendance at prayer-meetings. Temperance agitation continues with good results. Have Union Temperance meetings of Baptist, M. E. and Congregational churches the last Sunday evening of each month. At the last meeting, held in the Congregational church, Rev. J. D. Flenor, pastor of the M. E. church, preached a rousing sermon. During the week he was struck with a cold by a man to whom it had been represented that the minister had referred to him and his family in the sermon (this was not true, but a misrepresentation). The outrage drew the three congregations together in another union meeting last Sunday evening, at which strong resolutions were passed, condemning the spirit of violence and intolerance on the part of the liquor interest, which was really at the bottom of the misrepresentation and the attack.

Mr. R. F. True, the retiring Assistant Secretary of the Young Men's Christian

Association, was given a complimentary farewell reception at the building last Thursday evening. As usual, the hall was filled to its utmost capacity, and the evening was spent in a most enjoyable manner. Short addresses were given by Rev. Dr. Gibson, D. D., Rev. Robert McKenzie, and Mr. A. B. Forbes, President of the Association. A series of resolutions from the Board of Directors was presented by Mr. McCoy, and feelings of regret were manifested on all sides that Mr. True is to leave the city. During the evening he was presented with a purse of one hundred dollars. He left for Massachusetts, Tuesday, the 15th inst., and the good wishes of his many friends here will follow him to his new field of labor.

The arrangements for the coming Y. M. C. A. state Convention are being carried forward in a satisfactory manner, and it bids fair to be a large and successful gathering. We shall publish the programme as soon as it is completed. The convention will be held on the 18th, 19th and 20th of October in the Association building in this city.

PORTLAND, Me.—The West church, in Portland, Me., are unwilling to part with Rev. Dr. J. C. Holbrook, who has been supplying their pulpit for several months. He expected to have come to California this fall, but at the urgent and unanimous solicitation of both church and parish he has concluded to postpone his removal until next year. He still desires to re-visit this coast, and enjoy again its genial climate, fruits and flowers, and the society of a large circle of friends and relatives around the bay.

## Other Denominations.

PRESBYTERIAN.—The Marysville College, Tennessee, has conferred the degree of Doctor of Divinity upon Rev. S. P. Sprecher, pastor of First Presbyterian church, Oakland.—Rev. E. F. Walker, formerly of this city, is now supplying at Penfield, Alleghany county, Penn. After a course of study he intends to return to California.—The San Francisco Presbytery met in Alameda last week.—Fourteen new members were recently added to Central Tabernacle in this city.

CUMBERLAND PRESBYTERIAN.—The San Jose church had a most successful praise service on a recent Sunday evening.

Rev. J. N. Crawford, of Denver, has gone to San Luis Obispo county in the hope of benefiting his wife's health.

METHODIST.—Rev. J. B. Hill has returned from his recent trip, and is in good health.—The Southern California Conference met last week at San Luis Obispo.—Different presiding elders report that their districts are in splendid condition.—The Lompoc church has doubled its membership during the year, besides having made other substantial improvements.—Rev. J. W. Blunt has gone to Portland, Or.

METHODIST SOUTH.—Good congregations are reported at Gilroy.—The Hollister church has been improved of late.—The report from the Penn Valley circuit is good. Nineteen accessions during the year are reported, and a class of eleven persons has been organized in Lincoln.

"CHRISTIAN."—Pres. Elston, of Heperian College, Woodland, has returned from a visit to Missouri.—Prof. Martin, of Woodland, now devotes all his time to preaching.

A convention will be held in this city shortly for the purpose of nominating a Prohibition ticket. A very large number of temperance people through the State are quite dissatisfied with the compromise Sunday-Law Plank of the Republican party. The Temperance Convention held in this city in July last, required an efficient Sunday law and Local Option plank, and pledged itself, if these were not secured to meet again. Hence the Convention that will be called.—The Grand Lodge of Good Templars will meet on the first Tuesday in October, in this city. On the previous night a reception will be tendered to R. W. G. T. G. B. Katzenstein and the Cal. Grand Lodge. Com.

A friend in Oregon says: "We received two copies of 'Bible Questions and Answers,' published by the Congregational Associates, and words can hardly express our gratification over them. The 'Associates' have forestalled the work of the eastern committee appointed to prepare a catechism or symbol of Congregational faith. In our family we read the catechism through last evening, and found the questions and answers a glad surprise all the way through. How systematic, how pertinent a compendium of fundamental theology in scripture language! Let them be distributed broadcast over the land."

In the interests of popular education and under the auspices of the San Francisco branch of the C. Literary and Scientific Circle, Hon. George Barstow, will deliver a lecture, Thursday eve., Sept. 21, in Y. M. C. A. Hall, 232 Sutter St. Subject, "Mexico, its history, climate, commercial relations with U. S., and the value of the Spanish language to the youth of San Francisco." Admission free.

Mr. Sankey has returned to Europe, and Mr. Moody has come back from the continent, and together these noble men are at work again, preaching and singing the blessed Gospel. The arrangement was to commence the work on Sept. 1st, at Swansea, South Wales. Hearing nothing to the contrary, we suppose that arrangement was carried into effect.

We see it stated that Trenor W. Park, formerly of this city, and who was recently married in this city, has purchased the Seth B. Hunt place in Bennington, Vt., and has given a large sum to establish there a State home for aged women and orphan children.

## Result of Council.

The Council called by the Congregational church of Stockton, to investigate certain charges made against Rev. John F. Hooper, report as the final result of their investigation the following:

The Council deem it proper to say that so far as any prepossession prevailed in our minds respecting the charges against Mr. Hooper, it was contrary to the conclusions which we are now compelled to state. We are unanimous in the conviction that the following points are established:

1. Mr. Hooper was, in the usual understanding of that term, engaged to marry Mrs. Eva Bissell. He had been more or less attentive to her before leaving Martinez, that is, before December, 1880. The engagement was made in, or not much later than Feb., 1881, and continued till February 13, 1882. That an engagement with reference to marriage existing during this time, nearly a year, is shown beyond any reasonable doubt, and is admitted by Mr. Hooper himself. A distinction has been much insisted on by him to the effect that this was not "a definite engagement;" it has been referred to by him and his friends as "a tacit engagement," "an understanding" of some less binding character. But the lady and her immediate friends regarded it as definite. Mr. Hooper allowed himself, and was allowed in all the special liberties and endearments which only a positive engagement can justify. He formally asked and formally received from the lady's mother permission to wait upon Mrs. Bissell with the intention to marry, and he gave and she wore a ring as the sign and seal of this engagement.

2. While so engaged, and sometime before he signified any intention of severing such engagement, he deliberately determined and assiduously endeavored to win the hand of another lady. Having fallen in love with her in October, 1881, he laid his plans to gain her favor and the favor of her parents, with the hope of marriage. Yet, during, at least three months following, while he was pressing this suit, he was engaged to Mrs. Bissell, and had taken no steps, of which she was aware, to terminate that engagement. So late as February 13, 1882, he had not informed Mrs. Bissell of these reasons why he wished to be released.

3. In the matter of this engagement, he showed a lack of good faith and truth unbecoming a Christian minister. We specify here (1) that he continued the engagement with Mrs. Bissell after he knew that he loved and was seeking another lady; (2) that he allowed himself, in the expression, the enjoyments and the liberties of this special intimacy with Mrs. Bissell, when he alleges that his real feelings towards her had changed; (3) that when she rallied him, as he avers, on some apparent diminution of his affections, he would ask her, "Is it not your imagination?" Thus, according to his own admission, designing to keep the impression in her mind that he did love her in the same sense as before, when, as he maintains, he did not; (4) that when the engagement was closed, he resorted to an equivocation, that it might appear that they had been nothing more than friends, when he knew that they had been.

The duplicity shown in these specifications 1, 2, 3, is excused by Mr. Hooper on the ground of his deep sympathy with Mrs. Bissell, and of his fear that, in her circumstances at that time, a frank disclosure to her would lead to some rash or desperate act on her part. The equivocation specified, (4) is excused by him on the ground that she desired him to speak of their friendship in this way, which she emphatically denies. The Council are unable to justify this lack of good faith and truth on the ground of these considerations.

4. Thus far our conclusions are such as would be established by Mr. Hooper's own evidence, if they were not confirmed by other witnesses. With respect to the charge of other falsehoods, testimony was given by several persons, and was not broken in cross-examination, but was nevertheless confronted by Mr. Hooper's contradiction. We regard the evidence of untruthfulness as conclusive.

In view of the above, the Council cannot help judging it a grave mistake on the part of Mr. Hooper to treat as he has done, for example, in the paper read to the Council, the charges made against him, as if they were the product, in chief part, of jealousy, and to dismiss them lightly, as if he had only been caught in an unfortunate plight, from which he had been fortunate enough to escape. On the contrary, the facts were such as to require of him confession of sin and penitence on account of it. If he had met the charges in that spirit, the wrong of his course might have been forgiven, and settled without occasion for public investigation, and with much less occasion for divided feeling in the churches.

Mr. Hooper has good gifts and qualities. It is pleasant to see the confidence and attachment of not a few worthy friends. He is on the threshold of a life, both domestic and ministerial, which might be very promising. He has been overtaken in serious faults. It is incumbent upon us to point out these faults plainly, and to censure them as wholly at variance with Christian purity and truth. It is especially incumbent upon us as a council representing the Congregational churches. For we should wish it understood everywhere that the Congregational ministers are sensitively careful in forming those ties which bind men and women in marital engagements, and scrupulously faithful and honorable in fulfilling the obligations involved in those ties. We should wish to have it understood, likewise, that in all the relations of men with men we use words sacredly, and never allow ourselves to "palter in a double sense." It has been painful to the Council, therefore, to have the feeling that Mr. Hooper was disposed to

justify himself by distinctions and reasonings which are evasive.

At the same time, we do not wish to forget that it is not the chief function of a Christian council to censure, but to restore, and to do this in the spirit of meekness, considering ourselves as also liable to temptation. We trust, therefore, that our brother may be led through the action of this council to review his whole conduct from the highest Christian point of view, frankly and fully own his wrong, and henceforth walk in the light as the Master is in the light. Then, and only thus, as it seems to us, may the fellowship he has had with us be re-established and even become deeper than it has ever been, and new elements of peace and power and fruitfulness enter into his life and ministry.

The above result was adopted by unanimous vote.

R. THOMPSON, Moderator.  
GEORGE MORRIS, Scribe.

## Creeds.

When we look back upon the historic evolution (there is no better word) of Christian creeds, we cannot but observe that from the first to the last such were the issues rather of denominational schism than implicit, vital faith in the example or words of Christ. Even the Apostolic creed seems rather intended for a sharp delineation of difference between the Christian and other beliefs, than as a fair and full exponent or compendium of the "word that shall not pass away." Every so-called Christian creed is neither more nor less than a reproduction of some inspired text, worded to meet apparent exigencies of coeval language and thought. None are but part and parcel of the Gospel of Christ. More: None are an improvement upon such particular utterances of inspired writ, as they were intended to expound or elucidate. All lack the purity of diction, divine simplicity of utterance, and, above all, the spirit revealed truth. None contain ought original—save empty words. What the irrepressible fruitage is of shirking the written word and trusting for moral and spiritual advance to the intrinsic saving virtue of formulas—inspired by thought better than sincere desire to encompass the major tenets of the Christian faith in a few short and comprehensible sentences—the dark ages bear witness of. Now the present age does also, whenever the shadow is preferred to the substance of either letter or spirit. The fact is, it is simply impossible to encompass saving truth in purer, better, and especially in a more condensed form and language than what we find in what all Christian denominations accept as divinely inspired writ. The safest plan is, therefore, to accept the entire Gospel of Christ for our creed; subjecting all apparent questions and differences to final authority of word and deed of him whom we trust and glory in as our God and Saviour.

The Congregational plan of avoiding love-quarrels over infallible definitions of certain texts, and unquestionable proofs of immaculate electionship—i. e., to let every church or congregation elect its own formulas of confession of faith—is entirely in concordance with many of the sayings of our Lord. Consistently with the pure spirit of the faith of Christ, no one is called to sit in judgment over his neighbor; but all are required, that believe in him, to prove by their possible superior godliness, faith, purity, moral integrity, charity and loving kindness, as also by every other Christian virtue and grace, that their special choosing and election is made sure. Such is the only legitimate way before Christ to convert and guide those that sit in darkness and the shadow of death. Let any two unite in His spirit, and, verily, His spirit is in the midst of them. Such is, substantially, the only faith in which we all can unite.

J. C. K.

The following resolution was unanimously adopted by the Bay Conference of Congregational churches, at its recent meeting at San Jose. In motion of James M. Haven, Esq., it was voted that it be printed in circular form and sent to all the Congregational pastors in the State. The committee to whom this operation was entrusted regret that unexpected and very absorbing engagements have interfered with the prompt performance of their duty which might justly have been expected of them.

Resolved, That this Conference desires to impress upon all the members of our churches the greatness of the present opportunity for securing a marked advance in public sentiment on the subject of temperance, and for assuring a better protection of the right of our laboring men to one day's rest in seven. We unite these two apparently dissimilar matters because God in his providence has united them before the public thought of California to-day. Good things often come in pairs, and these two stand together before us in the present opportunity. See to it that candidates are before the people who will be true to the Sunday Law and thus to the prohibition of the liquor traffic during at least one-seventh of the time. See to it that whatever candidates are true to the right in this matter, are voted for by yourselves, or by whomsoever you can influence in that direction. And let us make it sure that in our next Legislature our present Sunday law shall be so sustained, and, if necessary, so amended and improved as to be reinforced in public sentiment and adequately executed.

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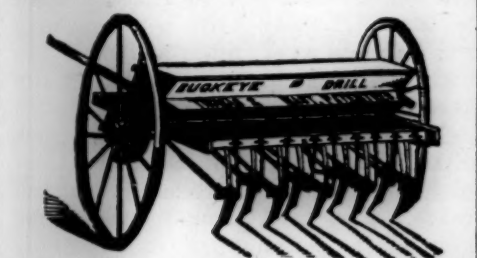
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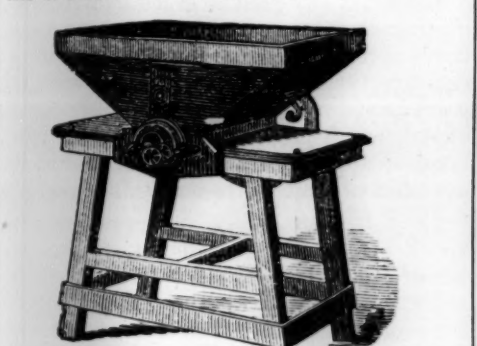
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## Communications.

## The Essentials of Christian Doctrine.

BY REV. J. W. HARRIS.

[A paper read before the General Association of Oregon and Washington.]

Essentials are the first constituent parts of any thing. They are those parts or principles as necessarily enter into the structure of a thing or system—parts without which the thing could not be made, nor the system be formed. The essential Christian doctrines, are therefore doctrines without which Christianity could not exist. Without them, Christ could not be revealed, taught, understood, or appropriated by men. Hence, essential doctrines are those that bring Christ to men, and upon which would enable men to come to Christ. Upon them the salvation of souls depends.

Now, where shall we look for the standard or test by which doctrines are to be tried? How may we know what is essential from what is merely helpful, or from those that are simply the opinions of men? By most people, I shall be told in reply to these questions, that "The Bible is the only infallible standard, and we must therefore go to that." But that is what men have been doing for the past thousand years. It is from the Bible that men claim to get authority for all the multitude of sects that distract and weaken the church of God. It is in the Bible that they suppose they find the many conflicting doctrines that are held. Each one claims the Bible as his foundation and authority, and therefore holds his doctrines as essential—so much so, that churches are formed upon them for the purpose of giving them organized support. It is in this way that the multitude of sects have arisen, by which Christianity is so much weakened and dishonored in the world. And yet, who ever comes to the study of this subject with anything of thoroughness and breadth of view, is soon satisfied that but very few of all these doctrines around which men are rallied, and upon which churches and denominations are formed, have anything essential in them. Many of them have no spiritual power, nor moral worth. They are not even helpful in any respect, yet they are held as very important by men. The Bible is constantly marshalled to their support, and they are made the foundations for churches and sects.

With such facts as these before us, which we are constantly confronted, it is evident that even the Bible alone, used as men generally use it, is not a sure guide by which essential doctrines may be distinguished from those that are non-essential. The difficulty, however, is not in the book itself, but in the way men use it. Their interpretations of it are influenced by pre-conceived opinions, prejudice, and selfishness. Their knowledge is often defective and their view partial. The conclusions reached are therefore more or less distorted and fragmentary. Things least essential are thus often magnified into great importance.

All this comes from the failure of men to keep in mind the fact of the correlation of human nature and need to essential Christian truth, and also the correlation of all essential Bible doctrines to each other.

So far as we understand it, the universe seems to be built upon this law: Demand, and corresponding supply to meet it; capacity, and corresponding provision to fill it; machinery, and corresponding force to run it.

Now, this being God's law of procedure in all the rest of his works, we should naturally expect that when he came to set upon man, there would be a natural correspondence between the means used and man's inherent nature and needs. Hence, man himself ought to furnish us, in good part, at least, with a clear index of what was essential in a system of revelation from God to man. Whatever his condition, nature and needs demand must be essential, and, according to the law of the universe to which we have just referred, would naturally be supplied. The doctrine revealed, to be essential, must have a corresponding condition or need in the man himself to whom it comes. It is simply God's great law of demand and supply.

Now, what doctrines of the gospel does man in himself reveal, or by his condition, nature and needs, declare to be essential? I find in man the doctrine of a Supreme Moral Being, or God. We need not go to the Bible to find this doctrine. It is in man's primary intuitions, and carried in his universal consciousness. With his own finger, God writes on the tablets of every human heart the sentence, "I am," and wherever man walks forth, the presence of the Infinite One is felt, and his power seen. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." It is no valid reply to this position to say, as some do, that some men have no such consciousness, and do not believe this doctrine—that they "find in matter the promise and potency of all life," and therefore they have no sense of the need of a Supreme Being, morally or physically. Such men are exceptional cases. They have educated themselves away from the primary intuitions and consciousness of the race. Until educated to some other conclusion, man, the world over, bears in himself the consciousness of a Supreme Moral Being. Hence, all have some form of worship and sacrifice, thus declaring the fact that the Being or Power they worship has moral attributes. This being so, we see at once that the Bible revelation of God is a necessity: First, because man has a capacity, or consciousness in himself which only this doctrine can fill; and second, because man has in himself the need of clearer light and more definite knowledge on this subject than nature can give. Therefore, the capacity

and the need existing, by the great law of supply and demand the doctrine must come in sufficient fullness and clearness to meet them.

II. We also find in man the doctrine of sin. We need not go to the Bible to prove to any man that he is a sinner. Man is his own judge on this point, and passes condemnation upon himself. No man lives who is not conscious of the fact that he falls below his own ideal of character, and comes short of living up to the standard of life that he sets for himself. He thus transgresses his own laws, and stands condemned at the bar of his own heart. And this self-condemnation which every man feels in some degree, always involves more or less of the feeling that he has sinned against some being, authority or principle higher than himself. He cannot but feel that his failure to meet the obligations he felt, and to do the duties he knew, has worked injury not only to himself, but also to the universe outside of himself. Hence the general "consciousness of sin" which man everywhere bears. Only by long struggle, education and violation of his own primary consciousness, if ever, can man rid himself of the feeling that he is a sinner.

Now, if God is to come to man with any moral law, of system of moral instruction, or plan of redeeming grace, the doctrine of sin must of necessity be included in them, for that is the consciousness of the race. No moral system from God to man could be complete, or fully meet our needs, without recognizing that fact and teaching that doctrine.

III. We also find in man the doctrines of repentance, pardon and reconciliation. All men know that sin unrepeated, and unpardoned, is a burden, and hard to bear. Enmity even between man and man robs us of peace and embitters life. All men know this, and many keenly feel it.

Now, repentance is a necessary condition to the removal of the enmity, and to the incoming of reconciliation and peace. For, even though pardon were granted, the person to whom it comes is in no condition to enjoy it without repentance, because the enmity is still in his own heart, and the sin still on his conscience. Reconciliation and peace are, therefore, as really impossible now as before the pardon was granted. But, let the heart be mellowed by true repentance, and the enmity is consumed by love, as dross by the fire. Let, now the one sinned against speak the word of pardon to the sinner, and take him again to his confidence and friendship, and joy and peace at once take the place of enmity and misery. This is our nature and experience, as men, the world over. We might burn every Bible and close every church on earth, and still these doctrines would ever remain, so long as human nature and experience continue as they are.

Hence, if any plan of grace and reconciliation comes from God to men, these doctrines of repentance, pardon and reconciliation must form a part of it. Otherwise it would not correspond to our nature and experiences. We could never comprehend or appreciate it. Neither could it ever commend itself to our confidence.

IV. It can hardly be necessary to speak here of the doctrine of faith, as one of the principles of human nature and experience. It is the great motive force of our lives. Faith in what is highest and best, awakens our noblest aspirations. Faith in possibilities and results now beyond and above us, guides us with strength and stimulates us to our best endeavors. If by any means we wrong a friend and become alienated from him, faith in his word, his goodness and in his generous forgiveness is the only thing that will lead us back to reconciliation and renewed friendship. No grander nor more common principle can be found in human nature and experience than faith. All men know and feel that faith is one of the very best attributes of their being, and that when it is anchored in what is high and holy, it is one of the strongest forces by which they are elevated and enabled. Faith in God, or in some supreme excellence, is therefore a doctrine towards which the nature and experience of man naturally tend. Hence, when God reveals himself to men as the high, and holy one, and declares that "Whosoever cometh to Him must believe that He is, and that He is a rewarder of them that diligently seek Him," He is simply matching himself into the nature and needs of man. Without this doctrine, God's approach to man would only drive man farther from Him and make reconciliation the more impossible.

V. Perhaps of all the essential Christian doctrines, which we should expect to find in the nature or condition or experience of man, the great doctrine of atonement is the last. And yet if human life teaches anything, it teaches this doctrine in clear outlines at least. Nothing in life is more evident than the fact that innocence and virtue voluntarily suffer for vice and guilt. The intelligent, industrious and loyal bear a fearful load and strain, because of the indolence, wickedness and disloyalty of others. And they do this mainly, not because compelled to do it, but in love for the right, and in desire to redeem and relieve their fellows. Who builds our prisons, hospitals, schools of reform, asylums for the unfortunate, institutions of charity for the destitute? What mean they? These are not built and maintained by those who occupy them and receive their benefits. The men and women who thus toil and bear these burdens have no need whatever of these institutions. It is all a work of pure benevolence. They are thus taking upon themselves the sin and misery of their fellows, so far as they can, and doing all in their power to redeem weakness and guilty ones from the consequences of their sin. When crime is committed, the burden of enforcing and maintaining the law always comes upon

the law-abiding portion of the community, who have no need of the law to regulate their own conduct. They bear these burdens voluntarily, in the main, for the sake of the law. When treason raises its hideous form against good government, and strikes at the very life of a nation, the blow is received and the strain cheerfully borne by those who are loyal, and not by traitors. Thus it is ever. The industrious, the noble, the loyal and the true, are ever bearing the sins of the vicious and the guilty, and toiling for their redemption. After all possible enforcement of penalties upon criminals themselves, there yet remains a vast balance of suffering, strain and effort, to be borne by innocence, virtue and loyalty, or else all good government, law and order must fail from society. This is the truth taught us by human life and experience.

Now what is all this but the principles of atonement and redemption? Carried out and worked out on the higher plain of divine government, and we at once have the great gospel doctrines of the cross of Christ and of God's redeeming love. Men are never more inconsistent, and more in conflict with the facts of human life, than when denying these gospel doctrines.

These doctrines then—the doctrine of God, of sin, of repentance, pardon and reconciliation, of faith, and of atonement and redemption—these certainly must be essential, because the nature, condition and needs of man demand and teach them. These doctrines may be called the human side of Christianity.

What lack we yet of essential Christian doctrine? We lack the response of God by revelation to these conditions and needs of man. We may have a consciousness of a Supreme Being, and feel that we are sinners, and realize the value of repentance, faith, pardon and reconciliation, and we may know that the principles of atonement and redemption are among the highest and the best in human life, and yet we never could know in ourselves that God loves us, that he has atoned for our sin, and redeemed us from its curse, that he offers us pardon, reconciliation and eternal life. Nothing in us or about us would ever reveal to us these truths. This is the divine side of the gospel, the "good news from heaven." These truths could come to us only by revelation from God. As revealed in the gospel, they match themselves into our capacities and needs, and also illustrate and enforce the very principles of our own nature and experiences. In Jesus Christ, God and humanity meet. By this revelation of himself, God shows forth his grace, his love, and his atoning and redeeming work. Here man finds all he needs to satisfy his sense of justice and of mercy. The forces of the soul are set in motion God-ward, and, constrained by "mighty love," man is brought back to sympathy and harmony with his maker, and to newness of life.

Now when this result is reached, what more is essential? Nothing. Other doctrines may be as desirable and helpful, but nothing further is essential. When Christ is accepted by a soul, some form of inspiration of scripture, and some form of regenerating work in the soul, are necessarily implied. For, when God speaks to man the message is necessarily inspired. And when Christ comes to a soul, he comes in all his saving power. Not only is the gift of salvation provided, but, going with the gift are all the means and forces needed to enable man to accept it. "He that hath the Son, hath life." Hence the simple command of the gospel, so often pressed upon men, "Believe on the Lord Jesus Christ, and thou shalt be saved." A blessed day will it be for this world when we shall learn to use the Bible according to its correlation to man's nature, condition and needs, as God designed it to be used, instead of spinning it out in abstract theories and dogmas, which neither meet any want in man nor "make for righteousness" in the world.

I will refer only in few words to the other standard by which essential Christian truth may be known, namely: The correlation of all vital gospel doctrines to each other, as well as to the nature and needs of man. Put into the hands of a master in constructive anatomy a single bone of an animal, and from it he will construct a complete framework. The animal may be one he had never seen, nor of which he had any knowledge before. Yet he will construct it, in outlines, complete. The measurements, angles, joints and sockets of the bone in hand demand others whose precise form and size he can determine from what is given. From these he is enabled again to know the form and size of still others, and so on, until the framework is complete. Each bone, in order to have any place or use in the system, must have others that are correlated to it. Just so it is with all the vital doctrines of the gospel. They form a system. If any one of them is given, in order to its having any use or place in the gospel economy, the others must follow. What meaning have a Saviour and the offer of reconciliation on the part of God, without the fact of sin and sinners? A Saviour provided, reconciliation offered, sin and sinners found, then repentance and faith necessarily follow. The conditions involved and the end proposed at once demand them as the means to the end. Repentance and faith brought into exercise, the divine atonement in Christ is again at once demanded; for nothing short of this will ever satisfy the demand of the conscience for justice. Here again regeneration and inspiration are necessarily implied, and we have the same circle, or system of doctrines as before.

So we might start with any one of the vital doctrines of the Gospel, and all the others must follow, as correlated parts of a system.

"Each is a part of one organic whole. Whose body nature is, and God the soul."

## The Holy Spirit. No. V.

O. C. P.

The Spirit dwelling in the church: Rom. viii: 9-11; 1 Cor. iii: 16-17; vi: 13-19; 2 Cor. vi: 14-16; Eph. i: 22-23; Eph. iii: 19; iv: 12-16; Col. i: 18-24; 1 Tim. iii: 15; Heb. iii: 16.

Prophecies in the Old Testament as a Gospel blessing: Is. xxxii: 15; xlv: 3; Ezek. xxxvii: 27.

When the dispensation of the Spirit began and when it will end: Matt. iii: 11; John vii: 39; xiv: 16; xv: 26; John xvi: 7; xx: 22; Acts i: 8; Acts ii: 1-4; iii: 21; 2 Thes. ii: 7; Rev. iv: 5.

## NAMES AND TITLES OF THE HOLY SPIRIT.

Holy Spirit or Holy Ghost: Ps. xli: 11; Is. lxiii: 11; Matt. xxviii: 19; Mark iii: 29; Luke xi: 13.

Spirit of God: Gen. i: 2; Ex. xxxiii: 3; Num. xxiv: 2; 1 Sam. x: 10; 2 Chron. xv: 1; Matt. iii: 16; 1 John iv: 2.

The Spirit: Eph. v: 18.

My Spirit: Gen. vi: 3; Prov. i: 23; Is. xxx: 1; Zech. iv: 6; Matt. xii: 28.

Spirit of the Lord: Num. xi: 21; Judge xi: 34; 2 Chron. xx: 14; Acts v: 9.

Spirit of Christ: Rom. viii: 8-9; 1 Pet. i: 11.

The Comforter: John xiv: 16; xvi: 7.

Spirit of Truth: John xiv: 17; John xvi: 13.

Spirit of Holiness: Rom. i: 4.

Spirit of Grace: Zech. xiii: 10; Heb. x: 29.

Spirit of wisdom, might, counsel: Is. xii: 2.

Spirit of Promise: Eph. i: 13.

Spirit of Glory: 1 Pet. iv: 14.

The Good Spirit: Neh. ix: 20; Ps. cxliii: 10.

## THE HOLY SPIRIT AS GOD.

As Jehovah: Ex. xvi: 7; Heb. iii: 7-9; Num. xii: 6; 2 Pet. i: 21.

As Jehovah of hosts: Is. vi: 3-8, 10; Acts xxviii: 25.

As Jehovah Most High: Ps. lxxviii: 17-21; Acts vii: 51.

He is invoked as Jehovah: Luke ii: 26-29; Acts iv: 23-25; Acts i: 16-20; 2 Thes. iii: 5.

He is called God: Acts v: 34.

He is eternal—Heb. ix: 14. Omnipresent—Ps. cxxxix: 7-13. Omniscient—1 Cor. ii: 10. Omnipotent—Luke i: 35; Rom. xv: 10-19.

The Spirit of Glory: 1 Pet. iv: 14.

Creator: Gen. i: 26-27; Job. xxxiii: 4.

He is equal to and one with the Father: Matt. xxviii: 19; 1 Cor. xiii: 14.

He is the Sovereign Disposer of all things: Dan. iv: 35; 1 Cor. xii: 6-11.

He is the author of the New Birth: John iii: 5, 6; 1 John v: 4; Titus iii: 5.

As raising Christ from the dead: Acts ii: 24; 1 Pet. iii: 18. Inspiring Scriptures: 2 Tim. iii: 16; 2 Pet. i: 21.

He is the source of wisdom: 1 Cor. xii: 8; John xiv: 26; xvi: 13.

The source of miraculous power: Matt. xii: 28; Luke xi: 20; Acts xix: 11; Rom. xv: 19.

He appoints and sends out workers: Acts xiii: 2, 4; xx: 28; Matt. x: 38.

Directs where the gospel message should be preached: Acts vi: 6, 7, 10.

His dwelling in the saints: John xiv: 17; 1 Cor. xiv: 25; 1 Cor. iii: 16; vi: 19.

His communing with the saints: 2 Cor. xiii: 14.

He is the comforter of the Church: Acts ix: 31; 2 Cor. i: 3.

Sanctifies the Church: Ezek. xxxvii: 28; Rom. xv: 16.

The witness: Heb. x: 15; 1 John v: 9.

His agency in forming the body of Jesus: Matt. i: 18, 20; Luke i: 35.

He descends upon Christ: Matt. iii: 16; Mark i: 10; Luke iii: 22; John i: 32.

Rests with Christ: Is. x: 2, 3; xlii: 1; Is. lxi: 1; Luke iv: 18; John iii: 34.

Co-operates with Christ: Matt. iv: 1; xii: 28; Luke iv: 14; Luke x: 20; Heb. ix: 14; 1 Pet. iii: 18.

Witnesses to Christ: John xv: 26; Acts v: 32; Rom. i: 4; Rev. xix: 10.

Raises Christ from the dead: Acts ii: 24; 1 Pet. iii: 18; Heb. xiii: 20; Rom. i: 4.

He is poured out from on high: Is. xxxii: 15; xlv: 3; Zech. xii: 10.

God baptizes with the Spirit: Matt. iii: 11.

The Spirit is to be prayed for: Ps. li: 11, 12; Songs of Sol. iv: 16; Ezek. xxxvii: 9; Acts. i: 14; ii: 1.

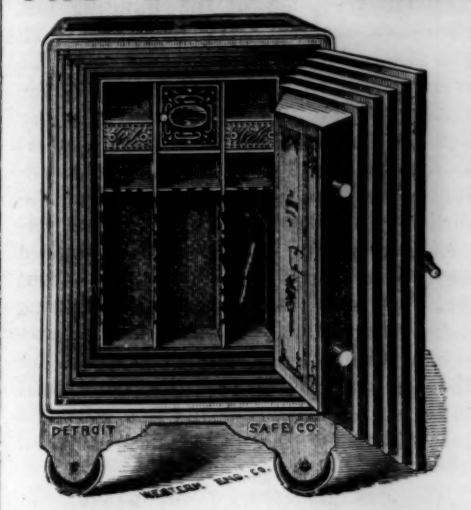
Given in answer to prayer: Luke xi: 13; Acts ii: 4; iv: 31.

He was granted to Joseph—Gen. xli: 38. Bezalel—Ex. xxxi: 3; xxxv: 31. The seventy elders—Num. xi: 17. Baalam—Num. xxiv: 2. Joshua—Num. xxvii: 18. Saul—1 Sam. x: 10; xi: 16; 1 Sam. xii: 23. The messengers—1 Sam. xix: 20. Elisha—2 Kings i: 9. Amasa—1 Chron. xii: 18. Azariah—2 Chron. xv: 1. The prophets—Neh. ix: 30; Is. i: 6; xlviii: 16; Jer. i: Ex. i: ii; Dan. iv: 8. Zacharias, Elizabeth and Mary—Luke i: 41, 67. Simeon and Anna—Luke ii: 25, 38. The Disciples—Acts vi: 3; Acts vii: 55; viii: 29; Acts ix: 17; x: 45.

Many years ago Ephraim M. Baynard, a wealthy planter of South Carolina, bequeathed \$168,200 to the College of Charleston; and now his grand-nephew, Owen Thomas Baynard, in indigent circumstances, receives back the bread from the waters in the form of a free scholarship from the trustees of the high school and an annual grant of \$300 from the Charleston City Council, to enable him to prepare for college. When he is ready to enter the College he will be provided with a scholarship and maintained during his course at the city's expense.

No advanced thought, no mystical philosophy, no glittering abstractions, no swelling phrases about freedom, not even science with its marvelous inventions and discoveries, can help us much in sustaining this republic; still less can godless theories of creation, or any infidel attempts to rule out the Redeemer from His rightful supremacy in our hearts, afford any hope of security. That way lies despair.—Robert C. Winthrop.

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## CRUDEN'S CONCORDANCE.

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Our Own.

MARGARET E. SANOSTER.

If I had known in the morning  
How weary all the day  
The words unkind  
Would trouble my mind  
I said when you went away,  
I had been more careful, darling,  
Nor given you needless pain;  
But we vex "our own"  
With look and tone  
We may never take back again.  
For though in the quiet evening  
You may give the kiss of peace,  
Yet it might be  
That never for me  
The pain of the heart should cease.  
How many go forth in the morning  
That never come home at night!  
And hearts have broken  
For harsh words spoken  
That sorrow can ne'er set right.  
We have careful thoughts for the stranger,  
And smiles for the sometime guest;  
But oft for "our own"  
The bitter tone,  
Though we love "our own" the best.  
Ah! lips with the curve impatient!  
Ah! brow with that look of scorn!  
'Twere a cruel fate  
Were the night too late  
To undo the work of the morn.  
—The Moravian.

Walking with Christ.

An American minister was once a visitor in the house of the great and good Bengel. He had an intense curiosity to see and know more of the secret life of that godly man, whose simple and saintly piety was even more remarkable than his great learning. One night, after he had taken leave of his host, he lingered in his chamber which adjoined Bengel's with the door ajar, that he might hear, if possible, the last words of his evening devotions. His desire was gratified, for in a little while the good man put aside his papers and books, and closing his Bible, knelt down and uttered this simple prayer: "Lord Jesus, things are still just the same between us"; and then retired for the night. Beautiful fellowship! The child-like saint walked so closely and constantly with his Lord that neither business nor conversation could interrupt his communion, and life was all one service and devotion. "As ye have received the Lord Jesus, so walk ye in him." This is the true Christian life, implicit, simple, inseparable from Christ. "Abide in me, and I in you." "Without me ye can do nothing." So close he craves to come. There is no place in life he is not willing to walk with us, except the forbidden ground of sin. It is not only in the closet and the sanctuary that we find him, but everywhere, he says, "I will be a little sanctuary," to the trusting and obedient soul. Into the business of life he will come with his peace, his wisdom and his over-ruling providence, directing blessings and crowning with success the enterprise which recognizes him. How do you ever get through your work? said a friend to a gentleman who was proprietor of several large enterprises involving millions and employing hundreds of men. "I will tell you frankly," he replied, "because you are a Christian and can understand me. I never could get through without Christ. I regard myself simply as managing his business for him, the true proprietor. I take to him, therefore, all the embarrassments and perplexities, and he carries the burdens, and receives the returns, while I am his steward and servant." This is consecration, this is rest, and this is the efficient life. Such piety is as practical as it is devout. Such spirits  
"Carry music in their heart,  
Through crowded streets and wrangling mart;  
Plying their daily task with busy feet,  
Because their secret souls a holy strain repeat.  
Like the good Bengel, "things are just the same" with them as they were in the prayer-meeting and at the communion table. True soldiers, they are always honoring their Lord.  
And when the close comes, "things are just the same" still. There is no excitement, no hurry, no sudden preparation for the presence of Jesus, "You are soon to be in the presence of your Lord," some one said to a dying workman. "Why man," he replied, "I've been walking in the light of his presence for twenty-five years." Rowland Hill often used to repeat these lines, and we believe he died repeating them, for things were "still just the same" between him and his Saviour.  
"And when I'm to die,  
Receive me, I'll cry,  
For Jesus has loved me, I cannot tell why,  
But this I can find,  
We two are so joined,  
That he'd not be in glory and leave me behind."

Are We Safe?

When I was in England a lady told me a sweet story illustrative of what it is to have Christ between us and everything else. She said she was awakened up by a very strange noise of pecking, or something of the kind, and when she got up she saw a butterfly flying backward and forward inside the window pane in great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass, and expected every moment to be caught, and the sparrow did not see the glass, and expected every minute to catch the butterfly; yet all the while that butterfly was as safe as if it had been three miles away, because of the glass between it and the sparrow. So it is with Christians who are abiding in Christ. His presence is between them and every danger. I do not believe that Satan understands about this mighty and invisible power that protects us, or else he would not waste his efforts by trying to get us. He must be like the sparrow—he does not see it, and Christians are like the butterfly—they do not see it, and so they are frightened, and flutter backward and forward in terror; but all the while Satan cannot touch the soul that has the Lord Jesus Christ between itself and him.

Anecdotes of Cellini.

This sculptor had an eventful life, and the story of it, written by himself, is one of the most interesting books of its class in existence. He was born in Florence in 1500, and died in 1571. He gives a very interesting though improbable account of his family, which is that "Julius Caesar had a chief and valorous captain named Fiorino da Cellino, from a castle situated four miles from Monte Fiascone. This Fiorino having pitched his camp below Fiesole, where Florence now stands, in order to be near the river Arno, for the convenience of the army, the soldiers and other persons, when they had occasion to visit him, said to each other, 'Let us go to Fiorino,' which name they gave to the place where they were encamped, partly from their captain's name of Fiorino, and partly from the abundance of flowers which grew there; wherefore Caesar, thinking it a beautiful name, and considering flowers to be of good augury, and also wishing to honor his captain, whom he had raised from a humble station, and to whom he was greatly attached, gave it to the city which he founded on that spot."

Benvenuto was of so fiery a temper that he was early involved in a serious quarrel and fled to Siena, and then to Bologna. When he dared he returned to Florence and resumed his work, but soon became angry because his best clothes were given to his brother, and walked off to Pisa, where he remained a year. Meantime he had become skillful in the making of various articles, and not only his execution but his designs were so fine that in some respects he has never been excelled.

When Cellini was eighteen years old, the sculptor Torregiano—who had given Michael Angelo a blow upon the nose which disfigured the great sculptor for life—returned to Florence to engage workmen to go with him to execute a commission which he had received. He desired to have Cellini among the number, but the youth was so outraged by Torregiano's boasting of his disgraceful deed that he refused to go, in spite of the natural desire of his age for travel and variety. Doubtless this predisposed Michael Angelo in his favor, and led to the friendship which he afterward showed to Cellini.

At length, in 1545, Cellini returned to Florence, never again to leave it for any considerable time. He was favorably received by Duke Cosimo, and received a commission to make a statue of Perseus to be placed in the Loggia dei Lanzi. When Cellini heard this, his ambition was much excited by the thought that a work of his should be placed beside those of Michael Angelo and Donatello. The Duke gave him a house in which to work, and a salary sufficient for his support. Nine years passed before this statue was in place and uncovered; but at last the time came for the casting; everything was prepared, and just at the important moment, when great care and watchfulness were needed, Cellini was seized with so severe an illness that he was forced to go to bed and believed that he should soon die.

As he lay tossing in agony, some one ran in and exclaimed, "Oh, Benvenuto! your work is ruined past earthly remedy!" Ill as he was he rushed to the furnace, and found that the fire was not sufficient and the metal had cooled and ceased to flow into the mould. By superhuman efforts he remedied the disaster, and again the bronze was liquid; he prayed earnestly, and when he saw that his mould was filled, to use his words, "I fell on my knees and thanked God with all my heart, after which I ate a hearty meal with my assistants, and it being then two hours before dawn, went to bed with a light heart, and slept as sweetly as if I had never been ill in my life."

We have spoken of his autobiography, which was honored by being made an authority in the Accademia della Crusca on account of its expressive diction and rich use of the Florentine manner of speech; he also wrote a valuable treatise upon the goldsmith's art, and another upon sculpture and bronze-casting. He takes up all the departments of these arts, and his writings are of great value. He also wrote poems and verses of various kinds. But his association with popes, kings, cardinals, artists, men of letters, and people of all classes, makes the story of his life by far the most interesting of all his literary works.—"Stories of Art and Artists," by Clara Erskine Clement, in St. Nicholas for September.

The Wild Flowers of Montana

The wild flowers of Montana are as abundant as those of the Alps, and more varied. Choicest of them all, because the most delicate and fragrant, is a white star-shaped, wax-like blossom which grows very close to the ground, and the large, golden stamens of which give out an odor like mingled hyacinth and lily of the valley. The people call it the mountain-lily. There is another lily, however, and a real one—yellow with purple stamens—that grows on high slopes in shaded places. The yellow flowering currant abounds on the lower levels, and the streams are often bordered with thickets of wild-rose bushes. Dandelions abound, but do not open in full, rounded perfection. The common blue larkspur, however, is as well developed as in our eastern gardens, and the little yellow violet which, in the States haunts the woods and copses, is at home in Montana, alike in the moist valleys and upon the bleak, dry hill-sides. Small sun-flowers are plentiful, the bluebell is equally abundant in valleys and on mountain-ridges, and in early June there blooms a unique flower called the shooting star, shaped like a shuttlecock. There are a dozen other pretty flowers, but I could not learn their names—among them a long-growing mass the clumps of which are starred over with delicate

white or purple blooms.—[E. V. Smalley, in the September Century.]

Burdette's Advice to Young Men.

Remember that the world is older than you are by several thousand years; that for thousands of years it has been so full of smarter and better men than yourself that their feet stuck out of the dormer windows; and that when they died the old globe went whirling on and that not one man out of ten million went to the funeral or heard of their death.

Be as smart as you can, of course; know as much as you can without blowing the packing out of your cylinder heads; shed the light of your wisdom in the world, but don't dazzle people with it; and don't imagine a thing is so simply because you say it is. Don't you be too sorry for your father because he knows so much less than you do. Remember the reply of Dr. Wayland to the student of Brown University, who said it was an easy thing to make proverbs such as Solomon wrote.

"Make a few," tersely replied the old man. We never heard that the young man made any—not more than two or three anyhow. The world has great need of young men, but no greater need than they have of it. Your clothes fit you better than your father's fit him; they cost more money; they are more stylish; your mustache is neater; your hat is better, and you are prettier—oh, far prettier than "pa." But, young man, the old gentleman gets the biggest salary, and his homely, scrambling signature on the business end of the check will draw more money in five minutes than you could get out of a ream of paper and a copper-plate signature in six months.

Young men are useful, and they are ornamental, and we all love them. But they are not novelties—no, no, nothing of the kind. They have been here before.

Don't be so modest as to shut yourself clear out, but don't be so fresh that you will have to put yourself away to keep from spoiling. Don't be afraid that your merits will not be discovered. People all over the world are hunting you. A diamond is not so easily found as quartz, but people search for it more intently.—Burlington Hawkeye.

"A Bird in Hand."

This saying originated from the following circumstance: Will Somers, the celebrated jester to Henry VIII., happened to call at my Lord Surrey's, whom he had often, by a well-timed jest, saved from the displeasure of his royal master, and who consequently was always glad to see him, was on this occasion ushered into the aviary, where he found my lord amusing himself with his birds. Somers happened to admire the plumage of a kingfisher.

"By my lady," said Surrey, "my prince of wit, I will give it to you." Will skipped about with delight, and swore by the great Harry he was a most noble gentleman. Away went Will with his kingfisher, telling all his acquaintances whom he met that his friend Surrey had just presented him with it.

Now, it so happened that my Lord Northampton, who had seen this bird the day previous, arrived at my Lord Surrey's just as Will Somers had left, with the intention of asking it of Surrey for a present to a lady friend. Great was his chagrin on finding the bird gone. Surrey, however, consoled him with saying that "he knew Somers would restore it to him if he (Surrey) promised him two another day."

Away went a messenger to the prince of wit, whom he found in raptures with his bird, and to whom he delivered his lord's message. Great was Will's surprise; but he was not to be bamboozled by even the monarch himself.

"Sirrah," says he, "tell your master that I am obliged for his liberal offer of two for one, but that I prefer one bird in the hand to two in the bush."

Hence originated this oft-repeated saying.—Harper's Young People.

Origin of the Baldwin Apple.

Many years ago a distinguished citizen of Woburn, Mass., (Col. Baldwin), was surveying some land belonging to a Mr. Batters, on which was a tree much frequented by woodpeckers. Curiosity led him to examine the tree, and he found that it bore apples of a delicious flavor. He made grafts upon his own stock, and it was soon extensively cultivated in the neighborhood. Many called it the Batters Apple, from the name of the locality where it was found, and others the Woodpecker's Apple, from the birds that were the means of its being discovered. One day, at an entertainment at Colonel Baldwin's house, it was proposed to give him the honor of the name by which it has since been known. The original tree was destroyed by the famous gale in September, 1815.

Cambridge Man: "How much worse are Harvard students than the Bedouins?" "Well, when you're with the Bedouins the Bedouins are the worse, and when you're in Cambridge they are not."

A landlord expects two per cent. more rent where the street is called an avenue.

THE MAMMOTH IN SIBERIA.—One of the results of the voyage of the Vega, is a further acquaintance with the Mammoth. It appears that in the New Siberian Islands, a large number of discoveries have been made, and it is now the conclusion of savants generally, that this same animal was covered with hair, and was peculiar to the northern climate, but formerly spread over North America and a large portion of Europe. There is this difference, however, that only the scattered bones are found in the latter countries, while in Siberia they are found whole.

The Master's Touch.

In the still air the music lies unheard;  
In the rough marble beauty hides unseen;  
To make the music and the beauty needs  
The Master's touch, the Sculptor's chisel keen.

Great Master, touch us with thy skillful hand;  
Let not the music that is in us die!  
Great Sculptor, hew and polish us; nor let,  
Hidden and lost, Thy form within us lie!

Spare not the stroke! do with us as Thou wilt!  
Let there be naught unfinished, broken, marred;  
Complete Thy purpose, that we may become  
Thy perfect image, Thou our God and Lord!

—Bonar.

A Word to Busy Marthas.

The day was hot, and Mrs. Bancroft had spent the greater part of it in the kitchen, baking cake and making extra preparations for her table, for she was expecting a minister from a distance to tea, and to preach in the new church that evening.

In due time he came; and after all her labor, he did not eat a mouthful of her rich cake.

"He never ate cake," he said, and the other dainties so temptingly set before him were scarcely noticed.

Mrs. Bancroft was thoroughly tired, and after supper lay down on the lounge to rest, for she did not feel like going to church. By and by her sister-in-law, Mrs. Filbert, who was visiting her, came into the room, and, being fretted because her guest had not appeared to relish his supper, she gave utterance to her feelings something after this fashion: "To my mind, Fannie, Mr. G.—"

Just think! After I nearly roasted myself to get up a good supper for him, he hardly tasted anything I had cooked. Well, if all ministers are so hard to entertain, I hope there will not many of them put up at our house!"

Now, Mrs. Filbert's husband was a minister; and that lady, having taken a hearty laugh at her sister-in-law's ill-natured remarks, said:

"What a little goose you are to let such a trifle annoy you! He didn't eat because he may have dyspepsia, or perhaps was not hungry; or it may be he did not wish to spoil his sermon, and would prefer to eat something after he is done preaching! I often have to do the agreeable for my husband when he goes to a strange place in the country and the table is overloaded. Sometimes we would like to have a talk with our entertainers, to learn something about the state of the church in their locality; but the men are busy, and the women stay in the kitchen, as if to show their religion by the variety of nice things they cook, and we have to go home without learning what we desire. But, let me tell you an anecdote of the late Rev. Dr. Plumer, which was told my husband by a friend, and then perhaps you may not feel so badly."

"The Dr. was once the guest of a brother minister, in —, whose wife felt great reverence for the learned divine, and wishing to treat him as well as she possibly could in every way, she was greatly concerned about what she should get him to drink the first evening he supped with them; so, to be sure of suiting his taste, she prepared tea, coffee and chocolate. You can understand with what satisfaction after the blessing had been asked, she inquired, 'Doctor, which will you take, tea, coffee or chocolate?'

"And you can guess how she felt when the Doctor, raising high his eyebrows, with a look of mingled apology and pity, slowly answered:—

"If you please—I will—take—sweet—simplicity" which was a cup of hot water, with milk and sugar.

"Let me assure you, sister, that ministers need not be so hard to entertain, if you will remember that they do not eat more than other people, and would many times feel more welcome if they were set down to a plain family meal, such a one as any good wife would set before her own husband."—Lutheran Observer.

Fear Not.

Would our King tell us, again and again, "Fear not!" if there were any reason at all to fear? Would he say this kind word again and again, ringing changes as of the bells of heaven upon it, only to mock us, if he knew all the time that we could not possibly help fearing? Only give half an hour to seeking out the reasons he gives why we are not to fear, and the all-inclusive circumstances in which he says we are not to fear; see how we are to fear nothing, and no one, and never, and nowhere; see how he himself is in every case the foundation and the grand reason of his command, his presence and his power always behind it; and then shall we hesitate to say, "I will fear no evil, for thou art with me?" Shall we even fancy there is any answer to those grand and forever unanswered questions, "The Lord is my light and salvation; whom shall I fear? The Lord is the one strength of my life; of whom shall I be afraid?"—F. R. Haerger.

If I were to live to the world's end, and do all the good that man can do, I must still cry, "Mercy!" Why, then, should I be unwilling or afraid to die this moment, with a sense of pardoning love, when I can have no other claim to salvation if I were to live forever?"—Thomas Adam.

It is the habitual thought that frames itself into our life. It affects us more even than our intimate social relations do. Our confidential friends have not as much to do in shaping our lives as the thoughts have which we harbor.—J. W. Teal.

"Ignorance is bliss." This explains why competent editors are always unhappy.

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# The Pacific.

SAN FRANCISCO, CAL.

## News Summary.

### City.

For the first time this year the receipts at the Mechanics' Fair on Saturday night fell below those of the corresponding day last year, being \$2,535.50 against \$2,543.50 for 1881.

The Marquis of Lorne, Governor General of Canada, and his wife, Princess Louise, daughter of Queen Victoria, are expected to arrive in this city to-day. Arrangements are made to give them a fitting reception.

Admission day was celebrated by target practice by the militia, and a barbecue by the Pioneers at Laurel Grove. The Territorial Pioneers celebrated by exercises at B'nai B'rith Hall.

### Pacific Coast.

Over 200,000 railroad ties were sent to Redding last week.

LOS ANGELES, Sept. 9.—Governor Perkins arrived to-day and formally opened the Branch State Normal School. He was serenaded to-night.

The Los Angeles City Council has voted to adopt the Brush electric lights, seven are to be erected, to cost \$7,000 per year.

A young man working on a sheep ranch near Mound Valley, Elko County, Nevada, had an attack of toothache and suffered great pain. The nerve ulcerated, and affected the entire lower jaw. Blood-poisoning set in, and the young man died in a few days.

There is an undiminished demand for residence houses in Alameda this fall. Usually the demand falls off at the end of the summer months, but it keeps up this year in a way to indicate that the "summer population" is going to stay. Good houses are scarce, and desirable furnished houses are not to be had.—*Alameda Argus.*

Sunday afternoon the smelting works of the California Iron and Steel Company, at Hotelling, Placer county, caught fire and were totally destroyed, together with some 3,000 bushels of charcoal. These works cost about \$150,000, and were not insured.

### Eastern.

An endeavor to establish a rule for the dismissal of all lady teachers intending marriage has just failed in the Chicago Board of Education.

The next annual meeting (the seventy-third) of the American Board will be held in Portland, Me., beginning October 3d. Dr. E. P. Goodwin will preach the sermon.

One million standard gold dollars weigh 3,685.71 pounds avoirdupois, or 13 tons. One million standard silver dollars weigh 58,928.57 pounds avoirdupois, or 26½ tons.

N. C. Place, of Elmira, N. Y., won the fifty-mile bicycle race at New York Saturday night, in 3h. 27min. 11½s., the fastest time on record.

A Fall River woman has just purchased a home for herself and family with money that she has earned as a mill-operative. She has worked six years and earned \$1,400.

A box of 500 New Testaments has been forwarded by the Bible Society to the school children of the Chickasaws, one of the tribes having made the offer, which was accepted, to pay half the cost.

The American Missionary Association has appointed Prof. Albert Salisbury, of the Wisconsin State Normal School, as Superintendent of its schools in the South. Dr. Roy remains in charge of the church work.

The Star Route people may or may not be compelled to disgorge to the Government any of the money received from "expedited" mails; but they have eleven lawyers to pay, so the Treasury is likely to be avenged, whatever happens.

A lady whose winter home is Washington, and who is said to possess social distinction, employs her summers in her home in Central New York in preserving fruit. Her sales are said to reach \$20,000 a year.

During the century just passed the population of the United States has increased elevenfold, and churches have increased thirty-sevenfold. Then there was one church to every 1,700 inhabitants, now there is one for every 529.

The wealth of the United States is estimated at \$49,800,000,000, or \$990 per head; of Great Britain, \$41,100,000,000, or \$1,260 per head; of France, \$37,200,000,000, or \$1,045 per head. In 1800 the wealth of the United States was but \$1,100,000,000, or \$210 per head. Such a development is the most remarkable in history.

According to Edwin Alden & Bro.'s American Newspaper Catalogue, just issued, there are 12,158 newspapers published in the United States and the Canadian. Total in the United States, 11,422; Canada, 636. Published as follows: Dailies, 1,152; Tri-weeklies, 80; Semi-weeklies, 150; Weeklies, 9,078; Bi-weeklies, 23; Semi-monthlies, 202; Monthlies, 1,290; Bi-monthlies, 12.

The American Watch Company of Waltham has just completed a novel clock for the use of the Signal Service Bureau at Washington. The case is made of brass, of sufficient height to allow the swing of a pendulum one metre in length. This case has been so constructed that the air can be exhausted, allowing the works to operate in a vacuum, and thus avoid atmospheric variations. An ingenious electrical attachment winds the clock as it runs, the spring being thus kept at a uniform tension.

### Foreign.

The Episcopal Church of Scotland has 259 churches, with 67,483 members.

There are thirty-three "railway schools" in Russia for the instruction of employees, and then a half of the engineers are Germans.

A bullet from an English rifle-range recently passed completely through the 13 inch oak door of a gentleman's house 3,200 yards from where it started.

Five native churches in the Presbytery of Amoy, China, recently sent calls to native pastors, and announced that they were ready to undertake the entire support of the men called.

There are 120,000,000 women and girls in India, and at the most liberal estimate, not more than one in every twelve hundred has yet been placed under any kind of Christian instruction.

The growth of silk-culture in Hungary has been noticeable. In 1880 the number of producers was 1,059; now there are nearly 3,000; and the product has risen from 20,000 pounds of cocoons to 80,000.

M. Brun, a French explorer who has visited King Koffee of Ashantee in Coomassie, writes to the Geographical Society of Bordeaux that the climate is good, the nights cool, and the provisions as good as in Europe.

Of a "special season number" of the *London Graphic*, 520,000 copies were issued. More than 160 tons of paper were consumed, and the total cost of the production was \$85,000. The whole of the illustrations being printed in many colors, and each sheet having to go to press separately for each color, represents a total of over 15,000,000 impressions.

The word "laughter" is always printed in the speech of a congressman so that the reader may know when to laugh.

Write plainly on all postal cards. The time of a postmistress is valuable. "Meteorological" and "commercial travelers" are synonymous terms in St. Louis.

Necessity is the mother of invention. Necessity has very many useless children.

"I occasionally drop into poetry," as the man said when he fell into the editorial waste basket.

The Rev. W. W. Woodworth, of Berlin, Ct., in the review of his forty years in the gospel ministry, in the course of his remarks says: "It is sometimes said that our Christianity is dying out. But is that a dying Christianity which has more adherents to-day in our land and throughout the world, in proportion to the population, than ever before; which hastens to keep up with the growing multitudes which come to people our wide domains, and win the race; which labors and labors efficiently to reform the vicious and elevate the degraded and the worst; and which finds its sons and daughters ready to go, and sends them forth to distant lands to save men from their sins, and to call them back to God and blessedness! No! never since the Author of Christianity rose from the dead has it seemed less like dying than it does to-day. I have had my hand on the pulse of the church for these last forty years, and it seems to me never to have beaten more healthily and vigorously than now. But is not Christianity deteriorating? In what respect? In life, or in faith? Not, I think, in life. The church of God is far from perfect now; and if I read its history aright, it never has been perfect, nor more nearly so than now. I do not see but the Christians of to-day are as a mass fully equal to the Christians of forty years ago; there are as many devoted, self-denying, Christlike men and women among them, and as few compared with the whole number who dishonor the Christian name."

### Married.

BAUER-GREENING—In Petaluma, Sept. 5th, by the Rev. J. F. Hooper, of Stockton, John W. Bauer to Amanda B. Greening, both of Petaluma.

HARVEY-ADAMS—In this city, Sept. 6th, by Rev. John Kimball, Lewis P. Harvey and Florence Adams, both of San Francisco.

### Died.

BURNELL—At Skokholm, W. T., Aug. 28th, of a group, at the age of 11 months, 19 days, Lina Lee, only child of Rev. A. T. and Mary Burnell.

### PRICES CURRENT.

Silver, \$1.14 per oz., 1000 fine; silver, 925 fine, 52 per oz.

COMMERCIAL.

FLOUR—Best brands of City Extra, \$5.37½ to 5.50; Super, \$4.50 to 4.75; Interior Extra, \$4.75 to 5.25; Interior Superfine \$3.75 to 4.00.

WHEAT—No. 1, 1.70 per cwt.

BARLEY—Feed, 1.28.

RYE—\$1.27½ per cwt.

ORZ—No. 1, \$1.50 to 1.70.

FRED—Bran, \$18.50; ground barley, \$29 to \$31; middlings, \$28; oil cake, \$32.50 per ton.

HOPS—40 to 50c for good.

CALIFORNIA ONIONS—Silverskins, 50 to 70 cts per cwt.

POTATOES—75c to \$1.75 in sacks. Sweet potatoes, \$1.50 to 1.75 per cwt.

FRUIT—Grapes, \$1.00 per box for Cal.; Tahiti Oranges, \$35.00 to 45.00 per M; BANANAS, \$2.00 to 3.50 per bunch.

STRAWBERRIES, \$9 to 9 per chest. Apples, 30c to \$1.00 per box. Raspberries, \$10.00 to 12.00 per chest. Peaches, 30 to 60c per basket. Plums, 25 to 75c per box. Figs, 40 to 75c per box.

VEGETABLES—Cabbage, 50 to 75c per cwt.; Cauliflower, 60 to 65c per doz.; Turnips, 75 to \$1.00 per cwt.; Tomatoes, 15 to 30c per box; Green Peas, 2 to 4c for sweet; Green Corn, 7 to 12c per doz; Egg Plant, 50 to 75c per box.

HAY—\$11 to 16.00 for all grades. Straw, 55 to 60c per bale.

WOOL—San Joaquin, free, 17 to 18c.

BUTTER—Choice, 35 to 37½c.

CHEESE—Cal. 12½ to 13½c.

EGGS—Fresh laid, 40 to 42½c per doz for Cal.

HONEY—Comb, 14 to 17c; Strained, 7c, 9c for white.

BEES—First quality, 7½ to 8c; inferior, 5½ to 6c per lb.

LAMB—6 to 6½c.

### Sunday-School Lesson for Sept. 24

BY REV. R. G. JONES, D.D.

Subject.—A review of all the lessons of the quarter.

Topic.—The great wisdom displayed by Jesus.

Golden Text.—"And the Spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the Lord." (Isaiah xi: 2.)

Lesson One. Mark seems to have been very careful to gather together many instances of the great wisdom displayed by Jesus in dealing with opponents, who have tempted him with questions. Here we have a question concerning the law of divorce, which Jesus answers so clearly, that those who advocate re-marriage of a divorced person have never been able to reconcile their theories with his teaching. Let his teaching should be construed against the family, he took little children in his arms and blessed them.

Lesson Two. A young man came to him seeming very anxious for salvation. But Jesus proposed a test unto him which showed that his heart was after covetousness; that he valued wealth more than his soul or the eternal life he was so anxiously seeking after.

Lesson Three. James and John showed the earthliness of their notions about Christ's kingdom, and the selfishness of their hearts. Christ showed them the nature of his kingdom, and that the honor allotted to them was very different in nature from that they were asking for.

Lesson Four. In his treatment of blind Bartimeus, Jesus showed the great value he placed on faith, and that he knew the human heart without waiting to examine it. He healed him as soon as he asked him, without asking any questions or laying down any condition.

Lesson Five. This shows us the great Teacher in a new light, receiving, yea, almost courting from the multitude public honors, which he had so studiously shunned on all other occasions. Just once, at the close of his life, he shows that he had a right to all the glory and honor which earth could confer, and that he was the Messiah spoken of by the prophets.

Lesson Six. Here we meet with Jesus as the Reformer, undertaking the Herculean task of cleansing the temple, which had been for ages polluted and become utterly unfitted for its original purpose, even a house of prayer for all people. Instead of this it afforded shelter and protection for thieves. Though Jesus had attempted this once before in the beginning of his ministry, and that had proved a partial failure, he sets about it again from zeal for the glory of his Father and the holiness of his house.

Lesson Seven. Being questioned by the chief priests and others by what authority he had disturbed the market arrangements in the temple, he at once silenced them by asking a question concerning the baptism of John, which it was not convenient for them to answer.

Lesson Eight. Here he showed by different parables how inexhaustibly wicked the Jews were while living in God's land and even professing to be his servants. They refused the glory due unto his name, and abused those whom he sent to warn and teach them, yea even his only begotten son.

Lesson Nine. The Pharisees and Herodians proposed a very cunningly devised question, which was followed by the Sadducees. But he answered them both clearly and satisfactorily and at the same time evaded the traps they had laid for him. His opponents were ashamed and hastily retired.

Lesson Ten. A scribe who seems to have been honest at heart though in bad company, had proposed a question which opened the way for Jesus to speak of love as the great fulfillment of the law. Then he turned upon his antagonists and asks a question which is at once an assertion of his divinity and proving that he existed in the time of David, and was highly respected by him.

Lesson Eleven and Twelve bring before us the destruction of Jerusalem, the great trials, backsliding and chastisement of the Christian church in various ages; the progress of the gospel and its ultimate triumph over all the earth. This great prophecy has been sadly misinterpreted, torn to pieces, and refuted to suit the theory of the writer. However, its great lesson remains unobscured; that it is the duty of every one to be diligent and watchful in the service of Christ. How liable all are to grow cold and careless in adversity as well as in prosperity with religion.

### Noon-Day Prayer-Meeting.

We wish to call special attention to the noon-day prayer-meeting, held in the hall of the Young Men's Christian Association building, from 12 to 12:45 every day except Sunday. These meetings were started in connection with Mr. Moody's work in this city, nearly two years ago, and the interest which has been manifested since is something remarkable. The attendance from day to day is quite large, and the services are of an interesting character. A list of topics and leaders for each month is arranged with special care. The leaders in opening the services are limited to eight minutes, and all other speakers to three.

It is no unusual thing to see three or four on their feet at the same time ready to testify to the saving power of Christ.

We give a cordial invitation to strangers in the city to visit the meetings, and would urge the local readers of THE PACIFIC to make an effort to be present as often as possible. The meeting every Saturday is conducted by Rev. M. M. Gibson, D. D., and the Sabbath-school lesson of the following Sunday is considered. To Sabbath-school teachers and workers the benefit of this service is incalculable. We should be glad to see more of our local clergymen present at these meetings, and we are sure it would be a great encouragement to Mr. McCoy if they would make an effort to be present at least once a week. Let us rally round this meeting and make it what it can be made—a power for good in this city.

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[The statement above, that the noon-meetings were started in connection with Mr. Moody's work, is a mistake. Noon-prayer-meetings at the Y. M. C. A. building have been held for many years regularly. Often in the olden time the attendance was very small, and we are glad for the increased numbers and interest at the present time.—Ed.]

### Sacramento Y. M. C. A.—August Report.

#### ABSTRACT OF WORK.

MEETINGS, ETC. ATTENDANCE.  
31 Days Reading Room ..... 512  
23 Noonday meetings ..... 171  
5 Wednesday evening meetings ..... 68  
4 Sunday afternoon gospel meetings ..... 110  
4 Street meetings ..... 175

Total ..... 1636

Through the heated "vacation month" of August, it has been no easy matter to maintain the regular operations of our Association; nevertheless, the few workers who have remained in the city have done faithful service, and not suffered the "altar fires" to die out. Every feature of the work has been kept up, and the results, though not great as yet, are encouraging. Jail work has been continued, the inmates having been visited every Sabbath and supplied with suitable literature. A growing interest and attention have marked our street services. The Sunday afternoon meetings for Christian workers in the Hall, have been seasons of great profit. About 4,000 pages of religious and temperance literature have been given away during the month. We have had one full meeting of the Board of Directors. Association affairs are, on the whole, in good condition.

We expected our Gen'l. Sec., S. D. Fuller, to assume charge Sept. 8th, but we regret to say that circumstances have somewhat delayed his coming. His reception is now definitely fixed for Sept. 29th. Respectfully submitted,

ANDREW J. HANSON, Pres.

### Publishers' Department.

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